MENNONITE HANDBOOK OF INFORMATION

L. J. HEATWOLE

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Mennonite Handbook of Information

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By L. J. Heatwole

Issued by authority of the
Mennonite General Conference
Through its Historical Committee

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PREFATORY REMARKS

The book herewith handed to the Church presents historical data in such form, we believe, as will be of much value to all readers. It is to be hoped that the searcher after facts relating to the rise and progress of the Mennonite Church in America will, in this "Mennonite Hand-book of Information," find much of interest and value which has never before appeared in print.

Here, brief accounts appear of events that happened along the historical thread of more than two hundred sixty years that may be used by missionaries for general review of the advance and progress of the Church in the past. The committee also designed that such a book should find ready place in our schools as a text-book on purely historical subjects relating to the development of the Mennonite Church and the spiritual progress it has made from generation to generation since its establishment in America.

In this work the efforts of the committee have been expended in a studied presentation of every link in the chain of events leading from its earliest beginnings up to the present day in maintaining the Articles of her Confession of Faith. Such facts should be of great value to any one making inquiry into our faith, doctrine and practices, and particularly so to such as are converted and wish to unite with the Church.

Others desiring to know our doctrines and the

scriptural basis on which they are found, should find in this book a storehouse of information that could nowhere else be found outside of the Bible itself. The presentation of the matter found in this work, has placed something of a burden on each member of the committee, and it is believed that the finished product has been worth while, and will be gratefully received by an appreciative public.

S. F. Coffman.

INTRODUCTION

The following leaflet prepared by a committee appointed by the Mennonite General Conference and printed by the Mennonite Publishing House is used as an appropriate Introduction to this book.

Who Are The Mennonites

The believers in Jesus Christ during the first century suffered many persecutions, and because of this severe test, heretics in the Church were few. Later, the Church became an institution of the state, persecution ceased, and religious degeneration resulted. Some, however, never adhered to the State Church, and others left it and sought the purity of primitive Christianity. These were known by various names—Novations, Albigenses, Paulicians, Waldenses, Anabaptists, etc.

The first congregation of the Church now known as Mennonites was organized in 1525 at Zurich, Switzerland, by Conrad Grebel, Felix Mantz, George Blaurock, and others. They called themselves Brethren (Swiss Brethren) but were commonly known as *Taeufer*. Not recognizing infant baptism as scriptural, they were classed as Anabaptists. They were, however, the first and oldest of the so-called Anabaptist sects. It is therefore incorrect to say that the Mennonites descended from the Anabaptists, or from Anabaptist sects.

The founder of the Mennonite Church in Holland, Obbe Philips, had formerly been an Anabaptist of the Hoffmanite persuasion. Menno Simons was born at Witmarsum, Friesland, a province in the

Netherlands, about 1496. Originally a Catholic, he served as a priest from 1524 to 1536. In 1536 he was converted and baptized by Obbe Philips. That same year he was ordained to the ministry and became the most influential representative of the Church in Holland and North Germany. His writings and those of his faithful co-worker, Dirck Philips, are of great value. At the time of Menno Simon's conversion the Church in Holland was numerically weak, though the Swiss Brethren had numerous congregations in Switzerland, France, South Germany, Tyrol and Moravia. A bitter wave of persecution had swept over these churches and the principal leaders of the Swiss Brethren had suffered a martyr's death, but the attempt to destroy the Church proved a failure.

It was some years after Menno Simons' conversion that the name "Mennonite" was applied to this body of believers in Germany, Poland, and Russia, and later in America; but to the present they are known in Switzerland as *Taeufer* (or *Alt-Taeufer*) in France *Anabaptists*, and in Holland *Doopsgezinden*.

There is good reason to believe that the influence of the Waldenses (one of a number of the older nonresistant sects) was largely responsible for the organization of the first congregation of the Swiss Brethren. The most characteristic and essential points on which they, and later the Mennonites, differed from the leading Protestant churches of the same period was the principle of nonresistance and the doctrine of infant baptism. At that time the laws of the several states and provinces required membership in the state churches. All, except the Anabap-

tist sects, accepted this demand. The Swiss Brethren and Mennonites believed that the Church consists only of those who accept Christ and follow His teachings and are separated from and not identified with the world.

For a number of years a severe persecution of these followers of the Lord prevailed and many were put to death for their faith, but in no country did the persecution of the Mennonites continue so long as in Switzerland. The last martyr was Elder (bishop) Hans Landis, the most prominent minister of the Swiss Brethren in that period, who was beheaded in Zurich, 1614. The persecution, however, continued until well into the eighteenth century. Nowhere else did the Church show such vitality. Many fled from Switzerland to South Germany, France, Holland, and America.

The Mennonite pioneers in America were thirteen families from Crefeld, Germany, who came on the ship Concord in 1683, and settled at Germantown, now a part of Philadelphia, Pennsylvania. During the following century many Swiss Mennonites came from South Germany (Palatinate) and France, because of serious oppression, while others came direct from Switzerland. The majority of American Mennonite churches are of Swiss origin.

Until the beginning of the last century, all Mennonites coming to America settled in eastern Pennsylvania, whence they spread to other states and to Ontario. A large immigration of Russian and Prussian Mennonites to America took place in 1874 and the succeeding years. The Russian Mennonites are mostly of Dutch ancestry, their forefathers

of the Reformation period having fled from Holland to Prussia and Poland whence they emigrated to Russia. Yet a number of the Russian Mennonite churches in America are of Swiss origin.

Today Mennonite churches are found in many of the states and in provinces of Canada. The main body of Mennonites comprises fifteen distinct conferences reaching from ocean to ocean, and an organized conference in India. Mennonite Publishing House, located at Scottdale, Pa., takes care of the publishing interests of the Church. The Mennonite Board of Missions and Charities has its headquarters at Elkhart, Ind. Organized mission and charitable work is carried on in many places in the home land, and there are flourishing missions in India and Argentina, S. A. The educational centers of the Church are at Goshen, Ind., Hesston, Kans., and Harrisonburg, Va.

The history of the Mennonite Church is the story of an imperfect attempt to give first place to God and His will, to accept His revelation and precept in its entirety regardless of the cost. Human imperfections will cling to human endeavor, but God and His Word never failed. This was the faith of the martyrs; it is the faith that will bring victory in our day.

TABLE OF CONTENTS

Chapter		Page
	Introduction	
I.	Life and Labors of Menno Simons..	13
II.	Mennonite Confession of Faith.....	17
III.	Mennonite General Conference and District Conferences.....	20
IV.	General Church Activities.....	23
V.	How Mennonites are Confronting the Menace of Modernism.....	35
VI.	A Sketch of Very Early Mennonite History	42
VII.	The Plockhoy Colony in Delaware....	44
VIII.	Germantown the First Permanent Mennonite Colony.....	47
IX.	The Story of Rudolph Cronau.....	50
X.	Sidelights to Mennonite History.....	53
XI.	Persistent Colonization Movements...	56
XII.	Losses Sustained by the Parent Church	60
XIII.	Other Mennonite Bodies.....	63
XIV.	The Kingdom of Peace and the Kingdom of Force.....	67
XV.	Overtures of Indians Were First Peaceful, Then Revengeful.....	71
XVI.	Trials of Mennonites During the Revolutionary War.....	80

XVII. The War of 1812 and the Mexican War 85
XVIII. Mennonites During the Civil War.... 87
XIX. Testing Times During the Great World War 90
XX. Historical Outline of Mennonite Literature 104
XXI. How Mennonites Lived in Former Generations 115
XXII. Efforts for Establishing a Reconciliation 122
XXIII. Plans for Establishing General Conference Unity 125
XXIV. List of American Mennonite Books and Periodicals 131
XXV. Administrative and Benevolent Institutions of the Church..... 144
XXVI. Summary of Deaths, with Some Tragical Events in Mennonite History 146
XXVII. Biographical Sketches of Prominent Mennonite Leaders 157
XXVIII. Foreign Missionaries in 1925..... 181

CHAPTER I

LIFE AND LABORS OF MENNO SIMONS

This man of God from whom the Mennonite Church takes its name was born at Witmarsum, Holland, located about four miles from the eastern shore of the North Sea. The waves also of the great Zuider Zee roll not far away over a large district of country where, nearly five hundred years ago, seventy villages were overflowed and in which many thousands of people perished.

Menno Simons was born near these shores in the year 1496. His father and mother were members of the Roman Catholic Church. He was educated for the priesthood, and into this office he was installed at the age of twenty-eight years. In time, however, he came to have some positive convictions of his own—relative to infant baptism, the eucharist partaking of the properties of flesh and blood, and elemental water having the efficacy to wash away sin.

He finally made the Word of God and its plain teachings, rather than the dogmas of Catholicism, his guide to truth. In later years, because of his social and religious prominence among the peaceful Anabaptists and Waldensian believers, these people as a class became known to their friends, and especially to their enemies, as "Mennonites."

Historians inform us that Menno Simons received baptism on confession of faith from Obbe Philip, one of the peace-loving Anabaptist ministers

of the Netherlands. This event is said to have occurred Jan. 12, 1536, and that it was sometime during the following year that he was ordained to the ministry by the same person. By this time he was obliged to keep much in seclusion and fled from place to place to escape death from the hands of enemies. A price was put on his head and a written description of his clothing and personal appearance was posted publicly on the church doors.

It seems unbelievable that so great a reformer as Martin Luther should refer to Menno Simons as a hedge-preacher, and one of those sneaking fellows, who associate themselves with laborers in the harvest fields, or the charcoal burners in the woods. This language indicates that Martin Luther never got as far away from the Catholic Church as Menno Simons did. Luther's position was that the Christian should fight for his country when he was called into the defending ranks. Other reformers, like Luther, thought it right to go to war when one's country is invaded, but Menno Simons proclaimed to his hearers that under all circumstances it was wrong for believers to engage in carnal warfare. He also preached the doctrine of absolute separation between Church and state and upheld the principle that the believer must give to God the things that are God's, and to Caesar the things that are Caesar's.

Menno Simons was the *reformer* of the reformers and thus held them to teaching the "all things" of the Gospel. They failing to teach a whole Gospel, he proved that as reformers in the real sense they were not sincere. In giving up the Catholic faith he declared that he had renounced all worldly honor,

and meekly submitted to persecution and the reproach of those who sought to make life hard for him.

His advance to the point when he could make this solemn declaration was when he was at the age of forty years, and after thirteen years of service had been given to the Roman Catholic Church. During the remaining twenty-four years of his life, in all his preaching and writings, we see the foundation principles set forth on which, in the next seventy years after his death, his followers were able to clearly set forth what are today known as the *Eighteen Articles of the Mennonite Confession of Faith.*

Briefly summed up, the following points appear:

I. God, as the Creator of all Things.
II. The Fall of Man and the Entrance of Sin into the World.
III. Restoration of Man through the Promises of God.
IV. The Coming of Christ into the World.
V. The Gospel Message as given in New Testament Scriptures.
VI. Repentance and the renewed Life in Righteousness.
VII. Holy Baptism for Adults by Pouring.
VIII. The Visible Church of Christ on Earth.
IX. Teachers, Deacons, and Deaconesses Chosen by the Church.
X. Emblems of the Sacrament — Bread and Wine.
XI. Washing (literally with hands) of the Saint's Feet.
XII. The State of Matrimony — and Sign of Woman's Place in the Church.
XIII. The Place and Purpose of Civil Authority.
XIV. On Revenge and Carnal Warfare.
XV. On Swearing of Oaths.

XVI. Separation from disobedient members — the Church Ban.
XVII. Non-Secrecy and Shunning of the Separated.
XVIII. The Resurrection of the Dead and the last Judgment.

Portraits that have appeared in histories of our time represent Menno Simons as wearing a full beard, the whole scalp being covered by a closely fitting skull-cap like that long worn by the monks and friars of the mediaeval Church. In these portraits his personal attire shows him to be clothed in flowing robes that when standing reach to his feet.

CHAPTER II

MENNONITE CONFESSION OF FAITH

The first account we have of a Confession of Faith issued by Mennonites was on April 21, 1632, at the time of a peace convention held at Dort in Holland. This was signed by fifty-one ministers and teachers representing sixteen cities and towns of Holland, Lower Germany, the Palatinate and the upper country of the Rhine Valley in the following order:

DORT
Isaac Koenig
Johann Cobryssen
Jan Jacobs
Jacuis Terwin
Claes Dirksen
Mels Gysbaerts
Adrian Cornelis

ROTTERDAM
Balden C. Schumacher
Michael Michiels
Israel von Halmael
Heinrich Apeldoren–
Andreas Lucken

UTRECHT
Herman Segers
Jan Heinrich Hochfeld
Daniel Horens
Abraham Spronk
Wilhelm von Brockhuysen

THE UPPER COUNTRY
Peter von Borsel
Anton Hans

FLISSINGEN
Dillaert Willeborts
Jacob Pennen
Lieven Marymehr

MIDDLEBURG
Bastian Willemsen
Jan Winkelmans

HARLEM
John Doom
Peter Gryspeer
Dirk Wouters Kolenhamp
Peter Joosten

SCHIEDAM
Cornelis Bam
Lambrecht Paeldink

CREVELDT
Wilhelm Kreynen
Herman Op den Graff

GORCUM
Jacob von Sebrecht
Jan J. von Kruysen

ARNHEIM
Cornelis Jans
Dirk Renderson

AMSTERDAM
Tobias Goverts
Peter Jansen Mayer
Abram Dirks
David Ter Haer
Peter Jan von Zingel

BOMMEL
Wilhelm Jan von Exselt
Gispert Spiering

LEYDEN
Christian de Kopink
Jan Weyns

BLOCKZYL
Claes Claesson
Peter Peterson

ZIRICZEE
Anton Cornelis
Peter Jan Zimmerman

ZEALAND
Cornelis de Moir
Isaac Claes

Twenty-eight years after—February 4, 1660—thirteen ministers and elders met at Ohnenheim, Alsace, and after examination found this Confession founded on the Word of God, and adopted it entirely as their own, and in testimony signed with their own hands as follows:

MAGENHEIM
John Miller

ISENHEIM
Henry Schneider

OHNENHEIM
Ulrich Husser
Jacob Gochnauer

HEIDELHEIM
John Ringer

KUNENHEIM
Rudolph Egli

JEPSENHEIM
John Rudolph Bumen

KUNENHEIM
Henry Frick

BALDENHEIM
Jacob Schelbly

MARKIRCH
Adolph Schmidt
Jacob Schmidt
Bertram Habich

DUERRSANZENHEIM
Jacob Schneider

These declarations in the form of a Confession of Faith were printed in the Dutch language of Holland in the year 1660 in The Bloody Theatre or Martyrs' Mirror by Thielman J. Van Braght. In the year 1748 it was translated into German directed by Heinrich Funck and Dielman Kolb at Ephrata, Pa.

In 1837 the long Confession of Faith of 33 Articles was translated into English and published by Peter Burkholder of Virginia. It was also translated into English in 1859 at Berlin (now Kitchener), Ontario, by a committee, representing the Mennonite

Church in Canada, and still later the Eighteen Articles were translated out of the original Dutch language of Holland and published in the Ministers' Manual by Mennonite Publishing Company at Elkhart, Indiana, in 1890. This Confession of Faith is still in common use in our churches.

CHAPTER III

MENNONITE GENERAL CONFERENCE AND DISTRICT CONFERENCES

The Mennonite General Conference is presumed to be the supreme governing body in the Church and, besides the Mennonite bishops in attendance, is made up of a certain number of delegates according to the number of congregations and membership in each of the district conferences giving it support.* Though it is the highest court of appeal in the Church, yet it is not within its province to exercise any attitude of direct authority over any district conference, except by the consent of said conference.

Its authority is vested chiefly in the direction and over-sight of all boards and committees represented in the publication, educational, charitable, missionary, and every other spiritual activity of the Church at large; also to serve in an advisory capacity with reference to district conferences. The General Conference has functioned in these various capacities in bienninal sessions since the year 1898.

The district conferences adopt rules and regulations for governing the Christian life of individual members as they are affected by local conditions in their various states and districts. Some of these

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* The following Mennonite Conferences have thus far withheld official recognition of the Mennonite General Conference: Franconia, Lancaster, Franklin Co., Pa., and Washington Co., Md.

district conferences were founded and sessions have been held regularly for more than a hundred years.† This statement holds good particularly with reference to the Franconia, Lancaster, and Ontario conferences, while a number of other of later organization have been in regular session for the past fifty to seventy-five years.

The rulings of the district conferences are "the decrees for to keep," especially in every case where they are based on the great fundamental doctrines of the Bible. Some of these measures are taken to meet certain critical issues in the Church and apply only to the particular time for which they are provided.

The conference rulings appearing at stated times within a generation represent the history-making periods in the Church, while the wording is so framed that through successive generations one is not supposed to conflict with or contradict the other. All have been formulated and delivered from time to time as the needs arose for their adoption.

The following table indicates by conferences all Mennonites who are known to adhere to the old parent body of the Church as it was originally established in America. This includes such congregations and local conferences of the Amish Mennonites as have merged with local conferences, the General Conferences (or both) in maintaining a common faith and doctrine, and the support of missionary effort, publication and educational interests, and general relief work in the whole body of the Church.

† The oldest conference session on record is one held in Eastern Pennsylvania in 1727.

Name of Conference	Places of Worship	Number of Bishops	Number of Ministers	Number of Deacons	Number of Members	When Founded	Present Moderator	Present Secretary
Franconia	20	4	29	22	3751	1723	.....	J. C. Clemens
Lancaster	81	13	87	55	9647	1775	B. F. Zimmeman	N. H. Mack
Maryland	16	2	17	19	1750	1790	Geo. S. Keener	J. E. Lehman
Virginia	42	7	35	17	1947	1835	J. S. Martin	H. D. Weaver
Ontario	23	4	24	22	1627	1820	M. H. Shantz	G. Bergey
Southwest. Pa.	18	7	19	13	1619	1876	Isaac Metzler	C. A. Graybill
Eastern A. M.	28	9	33	13	4660	1868	S. E. Allgyer	C. Z. Yoder
Ontario A. M.	5	3	6	9	1454	1924	Daniel Jutzi	Chris Brunk
Ohio	22	4	23	12	1926	1840	A. J. Steiner	J. Y. King
Indiana-Michigan	33	13	40	25	3703	1843	D. A. Yoder	I. S. Johns
Illinois	15	8	20	10	2106	1872	Samuel Gerber	A. L. Buzzard
Missouri-Kansas	42	11	51	25	2292	1920	I. G. Hartzler	J. R. Shank
Iowa-Nebraska	17	8	31	13	2942	1920	D. G. Lapp	W. R. Eicher
Dakota-Montana	10	1	6	1	242	1920	.....	J. L. Lehman
Alberta-Sask.	8	3	9	4	382	1902	N. E. Roth	M. D. Stutzman
Pacific Coast	10	7	20	9	993	1920	J. P. Bontrager	O. G. Miller
India	7	2	9	7	1293	1900	J. N. Kaufman	Mukut
South America	6	1	6		156	1922	.....	W. G. Lauver
Totals	405	106	464	266	42790			

CHAPTER IV

GENERAL CHURCH ACTIVITIES

The three leading activities the Church as at present constituted are the missionary, educational, and publication work. The Mennonite Church has an organized Board to look after each of these three lines of service, besides a number of General Committees which we shall notice briefly in this chapter.

MENNONITE BOARD OF MISSIONS & CHARITIES

Looking through the archives of the Mennonite Church of a former generation, mention is made of J. M. Brenneman being the forerunner of evangelism in that body. The first series of meetings held in a Mennonite church in America was at Masontown, Pennsylvania, in 1873, conducted by Daniel Brenneman (brother of the afore mentioned J. M.) and John F. Funk. But the real pioneer in this work who more than any one else was instrumental in opening up the Church to evangelistic work was John S. Coffman, formerly of Virginia but later of Elkhart, Indiana.

The Mennonite Evangelizing and Benevolent Board was organized at Elkhart, Indiana, in the year 1882. The amount contributed during the first year was twenty-six dollars and thirty-six cents. But the work continued to grow, Evangelistic work became common, and later on mission stations were established in Chicago and other cities.

The great field opening to missionary effort in

India moved many Mennonites to lend aid that should in some way be an answer to the call coming from that far-away land. At a mission meeting held at Elkhart, Indiana, Nov. 4, 1898, it was decided to send out missionaries to establish a station somewhere in the famine-stricken fields of India. This proved to be an inspirational meeting that brought forth great results.

There were fifteen bishops present who had arrived from the General Conference just closed at the Holdeman Church. The Holy Spirit being unmistakably manifest, testified; "Separate unto me the two brethren for the work whereunto I have called them."

After a season of profound devotion and prayer, the fifteen bishops laid their hands upon the head and kneeling form of Jacob A. Ressler, who along with his associate, W. B. Page, were duly appointed and consecrated as the first missionaries sent by the Mennonite Church to a foreign field.

These brethren, after visiting among the churches during the remainder of the year, in February following set sail for their distant field of work. On Nov. 22, 1899, after a period of some months of prospecting and study of the general field, a mission station was established at Sundarganj near Dhamtari.* Under the fostering care of the Church in America the missionary effort in India has been enlarged and extended to other points, until after twenty-five

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* The twenty-fifth anniversary of the beginning of missionary endeavor by Mennonites at Sunderganj as well as in all India, was celebrated Dec. 27 and 28, 1924.

years there are a score of workers on the field with a native membership of twelve hundred ninety-three. This body of believers has for a number of years been organized into a conference, in which there are two bishops, seven ministers, and seven deacons.

Since the year 1917 missionary effort has been opened in Argentina, South America, where there are now six stations, five ministers with their wives, and a membership of one hundred fifty-six. This body has in recent years been organized into a conference.

On May 22, 1906, the Evangelizing and Benevolent Board merged with the Mennonite Board of Charitable Homes and Missions, to form the Mennonite Board of Missions and Charities, and under this last organization, all the mission and charitable interests of the Church are now directed and controlled.

Under the auspices of this Board, all the missionary activities of the Church became combined under one head. It became the duty of this body that consists of twenty-five charter members, to see that every missionary sent to the home or foreign field is spiritually and physically fit for service, and along with that, to ascertain as far as possible as to whether they are truly and safely grounded on the fundamental doctrines taught and upheld by the Mennonite Church.

By its direction and provision, the American Mennonite Mission in India and the Mennonite Mission in Argentina, S. A., are being provided from time to time with workers, teachers, and finances.

Along with these two important foreign mission

fields, there are twenty-two mission stations in the home field, ever depending on the General Board, (as well as the district Boards organized in each of our conference districts) for support and encouragement. These are nearly all located in the larger cities of the United States and Canada.

MENNONITE BOARD OF EDUCATION

Educational Standing with the Early Mennonites

Among the Mennonites of the first generation of those who reached America, numbers of them had the benefit of good educational training before they left the Fatherland. This fact is verified by the kind of books they brought with them and carefully read when reaching this country. The ability to produce others after their arrival here is another evidence of their educational refinement and culture.

Wherever the pioneer located, originally in Pennsylvania and later in Maryland, Virginia and Canada, his books seem never to have been left behind, but were carried with him to whatever nook and corner of the New World he journeyed to find a home. Among these were usually the large quarto size Family Bible, the works of Dirck Philips, the large and comprehensive Martyr Book by Van Braght, Menno Simons' works, with also Psalm books, prayer books, and hymn books by different authors.

Children were taught to spell and later to read and write by the use of a speller and reading book combined. The German letters were first learned, both in print and script form. From these the slow

process of learning the letters, then to spell words, and still later to read and write in both forms became one of the accomplishments of childhood in every Mennonite home. In the early days silent reading was not generally the custom, but the rule was for some member of the home to read aloud for the entertainment of the others. The instrument used in writing was the common goose quill pen that was dipped in yellowish black ink made from charcoal or the well known ink-ball of those times that grew on the outer branches of the black oak.

At a very early period the calendar Almanac found a ready place in every pioneer home. There were also medical hand-books teaching how to treat diseases both in man and beast, while there were extant among many German readers of those times copies of the One Hundred Years Planetary Almanac.

With these some English publications were in circulation, such as Capt. John Smith's history of Virginia, issued in 1624, Missionary John Eliot's translation of the Bible into the Indian language in 1663, the New England Primer with Mather's Catechism first printed in 1690, with also the Boston News Letter, the first newspaper printed in America, and which first appeared in 1711. The Virginia Gazette, made its first appearance in 1736, and last but not least, there was Dr. Benjamin Franklin's "Poor Richard's Almanack," first published at Philadelphia in 1732, and of which its circulation in the American colonies was ten thousand copies annually. In this almanac the month of March was called "First Month," and marked the beginning of each year, while February was num-

bered as "Twelfth Month," and was the last of the year.

Before and up to this time all paper used in America for printing books and newspapers had been manufactured in Europe.

The significant item in the history of the American colonies appeared in the fact that the first paper mill operated in the New World was erected in the year 1690 at Germantown, Pennsylvania, by Wilhelm Rittenhuysen, a member and first minister in the Mennonite Church in America.

Later Organizations

Toward the latter part of the nineteenth century a very pronounced sentiment developed among the Mennonite people in favor of establishing church schools for the benefit of such young people as desired a higher education. In 1895 the Elkhart Institute Association was formed at Elkhart, Indiana, and a suitable building was erected known as Elkhart Institute. This organization continued in existence for ten years, when it disbanded voluntarily and the property passed into the hands of the Mennonite Board of Education. In the meantime the Elkhart Institute was sold and a new institution built up at Goshen, Indiana, which has since been known as Goshen College.

The Mennonite Board of Education is composed of representatives from each of the Mennonite district conferences, three appointed by Mennonite General Conference, and several members at large elected by the Board itself. It meets annually, at some centrally located place. At the present time two

educational institutions are being conducted under the auspices of this Board: Goshen College and Hesston College and Bible School. The latter institution is located at Hesston, Kansas, and was founded in 1909.

The Eastern Mennonite School, located at Harrísonburg, Virginia, and established in 1916, is under a separate Board but co-operates very closely with the other two church schools.

It is the purpose of the Mennonite Board of Education to oversee and direct the operation of the schools sponsored by the Church, along such lines as may be considered beneficial to the Church, especially her young people.

MENNONITE PUBLICATION BOARD

The publication of books and other reading matter took form at a very early period in the history of the Church. At such time the work was usually carried on by certain brethren who assumed all responsibility of publication. Others began work with or without the sanction of the Church, but received its support to a greater or less degree.

The Mennonite Publication Board was sponsored and recognized by the Church in general at the time of its organization in April, 1908, at which time also the Publishing House was located at Scottdale, Pennsylvania. Including basement, the four story fire-proof building, with dimensions of 80 x 110 feet, was erected in 1921 at an initial cost of $125,000, and was dedicated April 4, 1922.

Of the eighty-six different books written by Mennonite authors since our people are located in

America, along with the fourteen periodicals that have been launched since then, all have been issued directly or indirectly on religious subjects. Some include in their makeup moral, educational, historical, and scientific subjects, but behind all appears the setting of worship and praise to the God of the Universe.

To a disinterested observer it appears remarkable that the dominating spirit in all Mennonite literature tends to deal with the serious, grave, and weighty things of life. With such a field of literature, which it can rightfully claim as its own, the Church as a denomination finds its mainstay and support for preventing the drift in the direction of the whirlpool of worldliness that has become so marked a feature with other denominations which have wandered far away from the principles of faith set forth by their founders, and which were once so vigorously upheld by their early adherents.

The Mennonite Publication Board is composed of one representative of each of the Mennonite conference districts in America, three members appointed by the Mennonite General Conference, together with the General Manager and Secretary-Treasurer of the Mennonite Publishing House. Its mission is to keep the Church supplied with a full line of Church, Sunday school, and missionary literature, through the ministry of literature to strengthen every home and foster every enterprise undertaken by the Church.

Mennonite Book and Tract Society

This institution of the Church was organized in

May, 1889, with John S. Coffman President, David Burkholder Vice President, M. S. Steiner Secretary, and G. L. Bender Treasurer. A number of field members were also appointed, among whom were John W. Weaver, A. D. Wenger, A. D. Martin, and John Blosser.

The object of this institution was to furnish books to ministers at cost, and also to establish a fund for the printing of tracts and their free distribution. Under the auspices of this association, besides over six-hundred tracts that, under as many different titles, have been printed by hundreds and by thousands and distributed promiscuously by mission workers in public gatherings, in the streets of cities, towns and villages of the country; books under various historical and religious titles, with fifty to a hundred page pamphlets have been issued and sold at a minimum cost to ministers, missionaries, mission workers and other religious circles throughout the country.

At the time of the organization of the Mennonite Publication Board, the Mennonite Book and Tract Society was taken over by that organization and merged with the work of the Mennonite Publishing House.

IMPORTANT COMMITTEES

Historical Committee

A Church with such deep historical setting in the earlier period of the great Reformation that convulsed all Europe, together with the written accounts of its many leaders and writers, and its extended

literary scope, should be able to collect and maintain a large and very valuable library. It is a matter of regret that this work has so long been neglected. Much valuable material has been permitted to be lost. In other countries, notably in Holland, the collection of important source material was begun many generations ago. The archives of the Mennonites of that country contain treasures which are of incalculable value.

A large collection of books, pamphlets, manuscripts, etc., has already been obtained by donation and purchase of works that were published in Europe and in America. Of the best and largest three collections of Mennonite literature in America the Mennonite Publishing House has recently acquired by purchase one of the three, a long time the property of Bro. John F. Funk, Elkhart, Indiana.

A Library Fund has been authorized with a view of securing books and manuscripts essential to the study of Menonite history. The Library is located in the fireproof building of the Mennonite Publishing House, Scottdale, Pa.

It is the duty of the Historical Committee to collect all material bearing on the history of the Church past and present, for preservation in the archives of the Church. Brother John Horsch, as the custodian of the library, deserves special credit for both the collection and care of the books and manuscripts now in hand.

General Sunday School Committee

This committee was organized in the year 1917 under the direction of General Conference. The

chief purpose in maintaining such a committee was for creating unanimity of thought throughout the Church in providing the Lesson Quarterlies for the Sunday schools from year to year.

The duty of this committee is to have the general oversight of and to direct the activities of the Sunday schools throughout the Church. In the matter of providing Sunday school literature, this committee co-operates with the Mennonite Publishing Committee of the Publication Board.

Mennonite Hymns and Music Committee

The Mennonite Church has the reputation of being (perhaps) one of the finest singing denominations in America. Having always discarded choir singing and the use of musical instruments in public worship, the selections of hymns used are invariably of the kind for bringing out a full volume of voices from a congregation. Its song leaders, even from the early days have been numerous, and their leadership seldom failed to inspire whole congregations to sing only sacred music that was of the highest standard.

Ever since its organization the General Conference has recognized a standing Music and Hymns Committee which has performed the service of choosing and classifying the best hymns in English literature, and adapting to them the highest grade of sacred music. From time to time they have compiled new standard works for the Church.

The first committee on Hymns and Tunes was composed of Noah Stauffer, M. S. Steiner, and J. P. Smucker, appointed at first General Conference held at Wakarusa, Indiana, in 1898. At the second Gener-

al Conference held at Sterling, Ill., the following Hymns' Committee was appointed: J. S. Shoemaker, D. D. Miller, and E. S. Hallman. At the General Conference held at West Liberty, Ohio, Oct. 27-29, 1909, the following were appointed as a standing Music Committee: J. D. Brunk, C. Z. Yoder, S. F. Coffman, J. B. Smith, and S. S. Yoder.

An Advisory Dress Committee

For the purpose of promoting the cause of scriptural attire, the Mennonite General Conference appointed an advisory dress committee whose duty it was to study the problem from various angles and bring reports before this body from time to time. This committee was kept at work for about ten years and was finally dismissed upon completion of its work. During this time it submitted four reports to General Conference, and prepared several instructive tracts. Its most important service was the compiling of interesting facts and data which were published in book form under the title, "Dress."

Young People's Topics Committee

Young people's meetings have become an established institution of the Church. To properly direct this line of activities and to prepare suitable topics for discussion, the Mennonite General Conference saw it wise to appoint a committee of five to take charge of this work. This committee meets annually to prepare a list of topics for the following year and submits its work to the Mennonite Publishing Committee for final approval.

CHAPTER V

HOW MENNONITES ARE CONFRONTING THE MENACE OF MODERNISM

The wave of Modernism which has engulfed so many churches and institutions of learning has not failed to leave its impress upon certain classes in the Mennonite Church.

Twenty years ago, or more, it began to be evident that there were certain educational leaders, then members of the Mennonite Church, who had imbibed the idea that our doctrinal creed and methods of government had become obsolete and out of date to such a degree that the entire fabric needed reconstruction.

This species of heterodoxy was for years impressed upon students, and it became evident that some of them were imbibing the corroding and deadly influences of socalled higher criticism. That further inroads upon our young people's faith and life might be prevented, the Mennonite Board of Education became more alert, adopted more drastic measures, until the official roster and faculty of Goshen College was reformed to conform more nearly to the standards of the Church.

Meanwhile the fundamentals of the Christian faith and the dangers from modern liberalism were ably discussed in our church papers, in Bible conferences, from the pulpit, and in a number of books written on these subjects. Among these publica-

tions may be named such books as "Fallacies of Evolution," by J. D. Charles; "The Conservative Viewpoint" and "The Mennonite Church and Current Issues," by Daniel Kauffman; and "Modern Religious Liberalism" and "The Mennonite Church and Modernism," by John Horsch. These books were put in circulation throughout the Church.

The Mennonite General Conference likewise put itself on record by a carefully prepared statement on Christian Fundamentals. While some had gotten the idea that these articles of faith were adopted to supplant the eighteen articles of faith adopted at Dortrecht, Holland, in 1632, that was entirely foreign to the aims of our General Conference, as the statement of Fundamentals which we herewith submit was intended to cover an entirely different field. The paper adopted at Dort is still the recognized Confession of Faith in the Mennonite Church. Following is the Statement:

CHRISTIAN FUNDAMENTALS
(Adopted by Mennonite General Conference August 25, 1921)

ARTICLES OF FAITH

In order to safeguard our people from the inroads of false doctrines which assail the Word of God and threaten the foundation of our faith, we, the Mennonite General Conference, in regular session assembled at the Sycamore Grove Church near Garden City, Missouri, August 25th, 1921, herewith make the following declaration regarding the fundamental doctrines of our faith:

ARTICLE I.—Of the Word of God

We believe in the plenary and verbal inspiration of the Bible as the Word of God; that it is authentic in its matter, authoritative in its counsels, inerrant in the original writings,

and the only infallible rule of faith and practice. Ex. 4:12; II Sam. 23:2; Ps. 12:6; 119:160; Jer. 1:9; Matt. 5:18; 24:35; II Tim. 3:16; II Pet. 1:20, 21.

ARTICLE II.—Of the Existence and Nature of God

We believe that there is but one God, eternal, infinite, perfect. and unchangeable, Who exists and reveals Himself in three persons—Father, Son, and Holy Spirit. Deut. 6:4; Psa. 90:2; Gen. 17:1; Ps. 147:5; 139:7-12; Isa. 40:28; 57:15; Mal. 3:6; Gen. 1:2, 18; Heb. 1:8.

ARTICLE III.—OF the Creation

We believe that the Genesis account of the Creation is a historic fact and literally true. Gen. 1:1, 21, 27; Ex. 20:11; Mk. 10:6-9; Heb. 11:3; Heb. 1:10; 4:4.

ARTICLE IV.—Of the Fall of Man

We believe that man was created by an immediate act of God, in His own image and after His likeness; that by one act of disobedience he became sinful in his nature, spiritually dead, subject to physical death and to the power of the devil, from which fallen condition he was unable to save himself. Gen. 1:26, 27; 2:7, 16, 17; Eph. 2:1-3, 12; John 6:44; Rom. 5:6.

ARTICLE V.—Of Jesus Christ

We believe that Jesus Christ is the eternal Son of God, that He was conceived of the Holy Spirit and born of a virgin—the perfect God-man; that He was without sin, the divinely appointed substitute and representative of sinful man, paying the penalty for man's sins by His death on the cross, making the only adequate atonement for sin by the shedding of His blood, thus reconciling man to God; that He was raised from the dead, ascended to glory, and "ever liveth to make intercession for us." John 1:1, 14, 18; Heb. 1:8; 13:8; Gen. 3:15; Isa. 7:14; Lu. 1:35; Matt. 1:20-25; Isa. 53:5, 6; II Cor. 5:14, 21; Gal. 3:13; I Pet. 2:22, 24; 3:18; Rom. 5:8-10; Matt. 28:6; Acts 3:24; 10:39-41; 17:31; I Cor. 15:20; Acts 1:11; Eph. 1:19, 20; Rev. 1:18; Col. 3:1; Heb. 6:20; I Jno. 2:1, 2; Heb. 7:25.

ARTICLE VI.—Of Salvation

We believe that man is saved alone by grace through faith in the finished work of Christ; that he is justified from all things on the ground of His shed blood; that through the new birth he becomes a child of God, partaker of eternal life and blessed with all spiritual blessings in Christ. Eph. 2:8; Rom. 3:20-26; Acts 13:38, 39; Jno. 1:12, 13; 3:4, 8, 16; 5:24; Eph. 1:3.

ARTICLE VII.—Of the Holy Spirit

We believe in the deity and personality of the Holy Spirit: that He convinces the world of Sin, of righteousness and of judgment; that He indwells and comforts the believer, guides him into all truth, empowers for service and enables him to live a life of righteousness. Acts 5:3, 4; II Cor. 3:3, 17; Jno. 16:7, 8, 13; I Cor. 3:16; Gal. 4:6; Acts 1:8; Rom. 8:1-4.

ARTICLE VIII.—Of Assurance

We believe that is is the privilege of all believers to know that they have passed from death unto life; that God is able to keep them from falling, but that the obedience of faith is essential to the maintenance of one's salvation and growth in grace. I Jno. 3:14; 5:13; Rom. 8:16; II Cor. 12:9; Jude 24, 25; Rom. 16:25, 26; 1:5; Gal. 3:11; Jno. 8:31, 32; II Pet. 1:5-11.

ARTICLE IX.—Of the Church

We believe that the Church is the body of Christ, composed of all those who, through repentance toward God, and faith in the Lord Jesus Christ, have been born again and were baptized by one Spirit into one body, and that it is her divinely appointed mission to preach the Gospel to every creature, teaching obedience to all His commandments. Matt. 16:18; Eph. 1:23; Col. 1:18; Acts 20:21; Luke 24:47; Acts 17:30; 16:31; Gal. 3:26; I Cor. 12:13; Matt. 28:19; 20; Mk. 16:15; Acts 1:8.

ARTICLE X.—Of Separation

We believe that we are called with a holy calling to a life of separation from the world and its follies, sinful prac-

tices and methods; further that it is the duty of the Church to keep herself aloof from all movements which seek the reformation of society, independent of the merits of the death of Christ and the experience of the new birth. I Pet. 2:9; Tit. 2:11-14; II Cor. 6:14-18; Rom. 12:1, 2; Eph. 5:11; I Jno. 2:15-17; II Thes. 3:6; Acts 4:12; Jno. 3:3, 6, 7.

ARTICLE XI.—Of Discipline

We believe that the Lord has vested the Church with authority in accordance with Scriptural teaching: (1) to choose officials, (2) to regulate the observance of ordinances, (3) to exercise wholesome discipline, and (4) to organize and conduct her work in a manner consistent with her high calling and essential to her highest efficiency. Acts 6:1-6; 13:1-3; II Tim. 2:2; Tit. 1:5-9; 2:15; Matt. 28:19, 20; 18:15-18; Eph. 4:11-16; Heb. 13:17; Acts 14:21-23; 2:15.

ARTICLE XII.—Of Ordinances

We believe that Christian baptism should be administered upon confession of faith; that the Lord's Supper should be observed as a memorial of His death by those of like precious faith who have peace with God; that feetwashing as an ordinance should be literally observed by all believers; that Christian women praying or prophesying should have their heads covered; that the salutation of the holy kiss should be duly and appropriately observed by all believers; that anointing with oil should be administered to the sick who call for it in faith; that marriage between one man and one woman is a divine institution dissoluble only by death, that on the part of a Christian it should be "only in the Lord," and that consistency requires that the marriage relation be entered only by those of like precious faith. Acts 2:38; 8:12; 18:8; Luke 22:19, 20; I Cor. 11: 23-28; John 13:1-7; I Cor. 11:2-16; 16:20; Jas. 5:14-16; Mk. 10:6-12; Rom. 7:2; I Cor. 7:39; Amos 3:3.

ARTICLE XIII.—Of Restrictions

We believe that all Christians should honor, pray for, pay tribute to, and obey in all things those who are in authority in state and nation, provided however, that should

instances arise in which such obedience would violate the higher law of God, "we ought to obey God rather than man," that Church and State are separate, and while believers are to be subject to, they are not a part of the civil, administrative powers; that it is contrary to the teachings of Christ and the apostles to engage in carnal warfare; that Christians should "adorn themselves in modest apparel, not with broidered hair or gold or pearls or costly array;" that the swearing of oaths is forbidden in the New Testament Scriptures; that secret orders are antagonistic to the tenor and spirit of the Gospel; and that life insurance is inconsistent with filial trust in the providence and care of our heavenly Father. I Pet. 2:13, 14, 17; Rom. 13:1-7; I Tim. 2:1, 2; Acts 5:29; Matt. 22:21; Mk. 10:42-44; Jno. 18:36; II Cor. 10:4; I Tim. 2:9, 10; I Pet. 3:3-5; Matt. 5:34-37; Jas. 5:12; Jno. 18:20; Eph. 5:11, 12; I Jno. 3:17; Gal. 6:10; Jer. 49:11; Eph. 1:22, 23.

ARTICLE XIV.—Of Apostasy

We believe that the latter days will be characterized by general lawlessness and departure from the faith; that on the part of the world "iniquity shall abound" and "evil men shall wax worse and worse;" that on the part of the Church there will be a falling away and "the love of many shall wax cold;" that false teachers shall abound, both deceiving and being deceived; and further, that present conditions indicate that we are now living in these perilous times. I Tim. 4:1, 2; Rom. 16:17, 18; II Tim. 3:1-5, 13; II Pet. 2:1, 2, 10; Matt. 24:11, 12; II Thes. 2:3.

ARTICLE XV.—Of the Resurrection

We believe in the bodily resurrection of Jesus Christ and in the bodily resurrection of all men, both of the just and the unjust—of the just to the resurrection of life, and of the unjust to the resurrection of condemnation. Jno. 20:20, 24-29; Luke 24:30, 31; I Cor. 15:42-44; Acts 24:15; Jno. 5:28, 29; I Cor. 15:20-23.

ARTICLE XVI.—Of the Coming of Christ

We believe in the personal, imminent coming of our Lord as the blessed hope of the believer, that we who are

alive and remain, together with the dead in Christ, who will first be raised, shall be caught up to meet the Lord in the air and thus ever be with the Lord. Jno. 14:2,3; Acts 1:11; Matt. 24:44; Heb. 10:37; Tit. 2:11-13; I Thes. 4:13-18.

ARTICLE XVII.—Of the Intermediate State

We believe that in the interval between death and resurrection, the righteous will be with Christ in a state of conscious bliss and comfort, but that the wicked will be in a place of torment, in a state of conscious suffering and despair. Lu. 16:19-31; 23:43; Phil. 1:23; II Cor. 5:1-8; I Thes. 5:10; II Pet. 2:9 (R. V.).

ARTICLE XVIII.—Of the Final State

We believe that hell is the place of torment, prepared for the devil and his angels, where with them the wicked will suffer the vengeance of eternal fire forever and ever and that heaven is the final abode of the righteous, where they will dwell in the fullness of joy forever and ever. Matt. 25:41, 46; Jude 7; Rev. 14:8-11; 20:10, 15; II Cor. 5:21; Rev. 21:3-8; 22:1-5.

CHAPTER VI

A SKETCH OF VERY EARLY MENNONITE HISTORY

From beyond the cognizance of human history North America has been occupied by the copper-colored race, who, as a people, have been recognized by the earliest discoverers and explorers as Indians, supposing that the new found lands they occupied, was India, a portion of the eastern extremity of Asia.

It was not until Balboa had discovered the Pacific Ocean in 1613 or until Magellan had circumnavigated the globe in 1621 that the truth dawned upon the inhabitants of Europe that the aborigines found here by white men, occupied an entirely new continent that became known to them as The New World, and later took the name of one of the explorers of its shores—America.

The new country, in time received settlements along its eastern borders by at least three distinct classes of people; adventurers, treasure hunters, and religious outcasts from Europe. Of these, four distinct nationalities, with their marked differences in language, customs and general habits in life, were represented—Spanish, English, French, and German or Dutch. With the latter class, with which some Swiss colonists were included, were the Mennonites, who located principally in Pennsylvania, but

in smaller numbers in the adjoining states of New York, Delaware, Maryland and Virginia.

It is not definitely known when and where the first Mennonites set foot on the shores of America, but it appears that with the invasion of the Dutch settlements at New Amsterdam, now New York, in 1664, there had for some years previous been located with them a community of Mennonites. After the occupation of New Amsterdam by the English, these people crossed over to the Long Island side in search of homes where they would not come in direct contact with their new English neighbors.

The place they selected for their home was at Gravesend, several miles out from the Brooklyn shore, by the forks of a stream flowing southward into the lower portion of New York Bay. As at Germantown, Pa., some twenty years later, the colony at Gravesend consisted of both Quakers and Mennonites who conducted public worship together by the men taking turns to read from the Scriptures on Sabbath days. This became necessary because it appears that at no time a minister had been provided for the colony.

The place, like Germantown, has the historical distinction of having been the scene of a battle ground during the period of the Revolutionary War. Both the name of the place as well as the settlement itself, is now included within the Borough of Brooklyn and hence there is little if anything left to show where possibly was located the earliest Mennonite community in America.

CHAPTER VII

THE PLOCKHOY COLONY IN DELAWARE

The story of locating a colony of Waldensian and Mennonite people in the southern part of the state of Delaware suggests to the reader an interest if not an awakening in him to feelings of sympathy and compassion, equal to those held for the French settlers who were expelled to the number of seven thousand souls from their homes in Acadia on the eastern shores of Canada, and who were distributed in the British colonies along the Atlantic coast from Massachusetts to Louisiana.

Historians are able to find scanty and only disconnected accounts of the very early settlements that were made by Mennonites in Delaware. It is stated that in the year 1656, three hundred Waldensians located on the Horekill Inlet. The name is applied to the long estuary extending from Lewes Cape for five miles in a southeasterly direction to the town of Lewes, a place of 2,000 population today. Others think the name Horekill Inlet is the mouth of the stream, now marked on modern maps as Broadhill Creek.

It is also mentioned that as early as 1663, one Cornelius Plockhoy, himself a Mennonite from Amsterdam, Holland, established a settlement here with forty-one of his followers. This colony had not been established for much over twelve months before English vessels arrived, and finding that the resi-

dents were of Dutch nationality, the place was plundered and the colonists deported to English settlements in other states, and thus meeting the same fate as the Acadians, when households were broken up and members of families scattered to regions unknown to each other.

Plockhoy and his wife were the only survivors of this settlement that were definitely heard from. After some years of wanderings, in 1694, after both had become old and dependent, they reached the community at Germantown, Pa., where they were provided for and rendered comfortable during the remainder of their lives.

The fact that people of Dutch nationality settled in Virginia as early as the year 1669 suggests the strong probability that these were members of the original colony in the state of Delaware. Further evidence in proof of this being the case appears in some maps issued as early as 1687, while correspondence in possession of Dr. Julius F. Sachse of Philadelphia indicates that German settlements were located on the headwaters of the Rappahannock river and that the place is marked on the map as "Teutsche Staat."

It is shown also that this place was visited occasionally by Mennonites from Pennsylvania and that the settlement was augmented in number by families from that state who came here to secure land claims for permanent residence.

Robert Beverly, one of the early Virginian historians, relates that this settlement was located in full view of "The Blue Mountains," and that the people who resided there were thrifty and happy,

and that they planted orchards and vineyards on their premises.

Some years ago the writer visited this locality and found that almost every possible trace of the community had disappeared. Where once were long lines of residences, stores, taverns, and mills there is nothing left but a few old wells, some broken down walls, and embankments to mark the spot. Cherry trees now grow wild in the woods that have overgrown the place, while the growth and size of the timber would indicate that the place has been abandoned for more than a hundred years.

CHAPTER VIII

GERMANTOWN THE FIRST PERMANENT MENNONITE COLONY

The first colony of Mennonites in America to stand the test of permanency was established at Germantown, Pennsylvania, late in the year 1683. Of the first arrivals there were thirteen men and their families, making a total of thirty-three persons. These all boarded ship at Rotterdam, the principal seaport of the Netherlands. After a ten weeks voyage, taking final passage from London, England, they arrived at Philadelphia October 6, 1683. One of their number died during passage, two children were born while the vessel was at sea.

Their first habitations at Germantown were in the form of either rude log dwellings with cellars, or dugouts and caves without dwellings. The first minister and bishop who served the Mennonite Church in America was Wilhelm Rittenhuysen, and the first period of worship known to have been held was conducted at the home of Dennis Kunders, where all of the original thirteen families are said to have assembled. Jans Neus is mentioned as the first deacon to serve the Church in America. The first baptismal service known to have been held here was on Sunday May 9, 1708, and the first recorded communion meeting was held May 23, 1708.

Within the first year after the establishment of the colony, the first death occurred, the mother of

the three Opdengraff brothers. The first Mennonite meeting house in America was built at Germantown of logs in the year 1708. The same building was also used as a schoolhouse. It was here that the first Mennonite school teacher taught the children to read and write and to conduct themselves after the order of Christian etiquette.

The deed for the ground on which the meeting house was erected bears date of Sept. 6, 1714, and was given by Henry Seller. The names of other ministers who served the Church during the early days were Jacob Funk, Andrew Zeigler, and John Minnich. Andrew Zeigler in later years became bishop, and it is probable that it was in his time that the second recorded communion service was conducted at Germantown, at which time it is known that there were forty-seven members belonging to the congregation. The following list, taken from the Family Almanac of 1875, printed at Elkhart, Ind., by John F. Funk and Brother, are names of those who were present at this communion.

Jacob Funk and Ann his wife
Jacob Rittenhouse
Jacob Knorr and Hannah his wife
Catharine Funk
Andrew Kolb
Henry Moyer
Abram Kolb and Ann his wife
John Funk and Catharine his wife
Joseph Schreiber and Mary his wife
Andreas Merewine and Ann his wife
Christian Benner
Samuel Funk
Isaac Kulp Jr.
Jacob Kulp
Sarah Rittenhouse
Susanna Nice (Granny)
Barbara Kolp

Teeny Engle
Barbara Kolp Jr.
Keteurah Benner
Elizabeth Funk
Barbara Funk (Widow)
Catharine Funk
Ann Funk

The following names are members of this congregation that are recorded as having been absent from this communion.

Margaret Smith
Susanna Knorr
Jacob Kolb
Anna Benner
Hester Funk
David Getter
John Minnich
John Rife
Margaret Rittenhouse
John Keyser
Elizabeth Keyser
Dillman Kolb
Hannes Schneider
Isaac Benner
Abram Benner.

CHAPTER IX

THE STORY OF RUDOLPH CRONAU

The great forward movement of German emigration to America by way of the sea-ports of Philadelphia and New York, the story of such as landed at the latter place has long been very meager in the details, until we have the account related by Rudolph Cronau. It is related by him that all emigrants who took ship for New York were Palatinates from the Rhine valley, and that among them were people of different religious faith—including, as is subsequently shown, numbers of whom were Mennonites who, after enduring great distress and privation in New York, a remnant finally joined company with their brethren in settlements in Pennsylvania. The following extracts written by Cronau and published in 1901 at Boppard am Rhine by Otto Maisel, are here presented in an English translation made by Dr. John W. Wayland in 1907 while at the University of Virginia:

"It was in the spring of 1709 that the Rhine became the theater of one of the most extraordinary events. All floating craft in the shape of rafts, skiffs, boats, and other vessels went gliding down the beautiful stream, all laden with unfortunate people who with their bundles, boxes, and chests were carrying with them the few things they still possessed. These emigrants took ship in Holland, passed over from there to England, where they tarried at London, to obtain from the English government a passage to North America.

"Here there were soon assembled from 13,000 to 14,000

Palatinates. It was found that the government did not have ships enough to transport so great a multitude, when by the beginning of winter, the miseries of the waiting multitude became constantly greater, which in consequence caused the death of about a thousand persons. Under such circumstances some remedy for the state of affairs had to be provided.

"With this arrangement several thousand of the unfortunates were shipped back to Holland and Germany. Some three thousand eight hundred were taken over to Ireland to aid in the weaving industry there. Six hundred were sent to the Carolinas, while over three thousand took ship for New York. But two thousand, two hundred and twenty seven of these reached their destination on the Hudson, for four hundred and seventy persons died of ship-fever during the voyage. Two hundred and fifty more perished on Governor's Island where they had been detained for several weeks in bad lodgings under the suspicion that they were taken with contagious disease.

"When finally this frightful quarantine was lifted, these Palatinate survivors were led to hope that their worst difficulties were overcome. Following their release they located in two camps near the Hudson river not so far away from the Catskill mountains, in the state of New York, where for some time they passed a most wretched existence.

"With the slender hope held out to them to obtain relief, they determined to take advantage of an offer made them by some Indian chiefs from the Valley of the Schoharie. In March of the year 1713 they set out on their journey thither, which on account of the difficulties of the route required fourteen days of travel. This was rendered most difficult because they had no draft animals and no wagons to transport the baggage, the women, the children, and the sick. All property had to be carried by hand or on the back, while in the meantime far and wide there lay a deep snow over the country. When finally the poor wanderers reached the beautiful Schoharie, they had nothing to live on, and they would in all probability have starved, had not the Indians taken pity on them and provided them

with game until the disappearance of the snow and the coming of spring.

"Possibly no settlement of pioneers in America was begun under greater distress of circumstances. There were no plows or other farming implements. Houses were built of rough unhewn tree trunks, and clothing was made from skins of animals killed for them by the Indians. In this way the poor creatures dragged along till the following autumn, when the meager corn crop afforded some relief. Even this had to be beaten on stones in order to be prepared in any way for food.

"By the close of the year 1714, it developed that they could not hold their land on the Schoharie which had been offered them as a gift by the Indians. The majority of the survivors decided to migrate once more. Others continued to struggle for existence on the Schoharie and in later years became founders of a number of the now larger towns and villages of that valley and on the Mohawk. The residue, after a series of wanderings down the valley of the Susquehanna, found new and more permanent homes with people of like religious faith and nationality in the Mennonite settlements of Pennsylvania."

CHAPTER X

SIDE LIGHTS TO MENNONITE HISTORY

After the first permanent colonies had been established by Mennonites at Germantown, Skippach, Lancaster, and other points in Pennsylvania, as referred to in previous chapters, there came the strong inclination, in the hope of obtaining the choicest lands and freedom from molestation from neighbors of different nationality, for our people to penetrate farther into the interior of the country. William Penn's treaty with the Indians had the effect for Quakers and Mennonites to feel entirely immune from attack and readily choose to neighbor with the Indian and share with him a common hunting ground.

This venturesome spirit took many of our Mennonite people far beyond the border of regular settlements, and in fact some groups of families often located in the deeper recesses of the wilderness. In this way Mennonites found their way at very early periods into sections of the Cumberland valley of Pennsylvania and Maryland and the Shenandoah valley of Virginia, and where, for a whole generation, not a drop of Quaker or Mennonite blood was ever shed at the hands of the Indians.

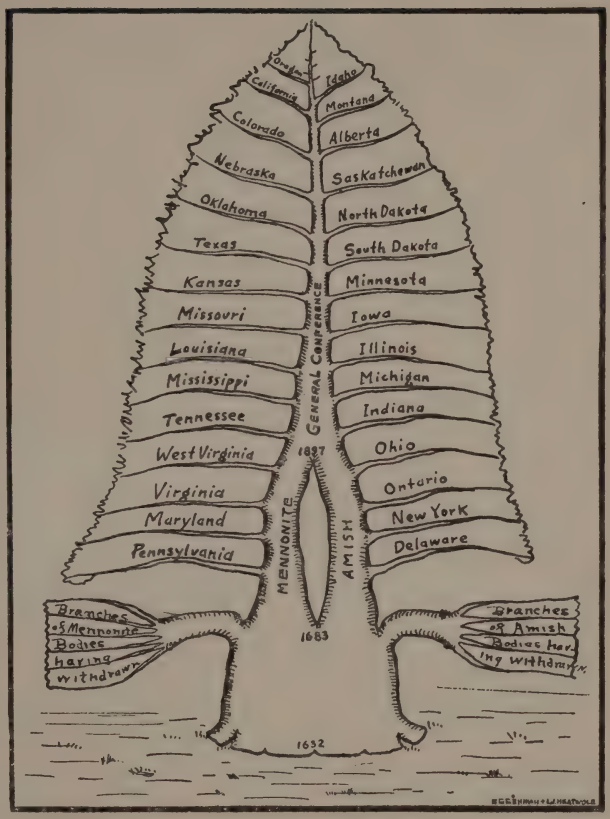
At such times and with the really primitive conditions by which they were surrounded, each Mennonite home could worship the God of heaven, and earth under its own vine and forest tree.

Where it was convenient, two or more families joined in a season of worship on Sabbath days. In such homes the large quarto-sized family Bible held first place on the center table. Still there were other books constituting the library of these pioneer homes, such as the Book of Martyrs, Psalm books and Prayer books, the Wandering Soul and others, most if not all of which were in German, and were brought along over seas from Europe.

Up until a certain period in the History of America it is evident that as a nonresistant and non-proselyting people the Mennonites are known to have more often fallen victims to persecution and disturbance from their white brethren of different customs and practices from their own, than from Indian attack.

It is evident that the six hundred Palatinates who were sent to the Carolinas as mentioned in the story of Rudolph Cronau, penetrated into the interior of the states until they came in full view of the Blue mountains in what are now Guilford, Yadkin, Watauga and Catawba counties, where the family names of Heatwole, Hildebrand, Weaver, etc., prevail that are familiar with Mennonites in other states.

This section of North Carolina, in years past, was visited by John S. Coffman, M. S. Steiner, J. F. Brunk, and C. K. Hostetler, and they found people who were religiously nonresistant in sentiment and faith, but otherwise and to all appearance have long since been swept wholly into the common mould of Americanism.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West Virginia
Ohio
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Maryland
New York
Pennsylvania
Delaware
GENERAL CONFERENCE
1837
MENNONITE
AMISH
1683
1632
Branches of Mennonite Bodies having withdrawn
Branches of Amish Bodies having withdrawn

CHAPTER XI

PERSISTENT COLONIZATION MOVEMENTS

The inclination on the part of many Mennonites to keep well to the fore in finding homes along the wilderness border has as a rule been westward, with however some arms from the main body in Pennsylvania extending northwestward to New York and Canada.

Another strong arm reached southward into Maryland, Virginia, West Virginia, and Tennessee. However, the main trunk of the imigration movement has sent its strongest growths into Ohio, Indiana, Illinois, Missouri, Iowa, Kansas, and Nebraska; while the main stem continued its growth still westward into Colorado and finally extended its topmost branches across the mighty Rocky mountains to states of the Pacific slope. In the meantime, other branches have gone far southward into Mississippi, Louisiana, Arkansas, Oklahoma, and Texas.

Other branches also now reach forth into the Dakotas, Montana, Minnesota and the provinces of northwest Canada, until our people have become permanently located in twenty-six of the states and four of the Canadian provinces.

A glance at the great tree accompanying this chapter readily shows how it established its main stock with the year 1632 in Europe, and how this, for several generations grew in two separate trunks

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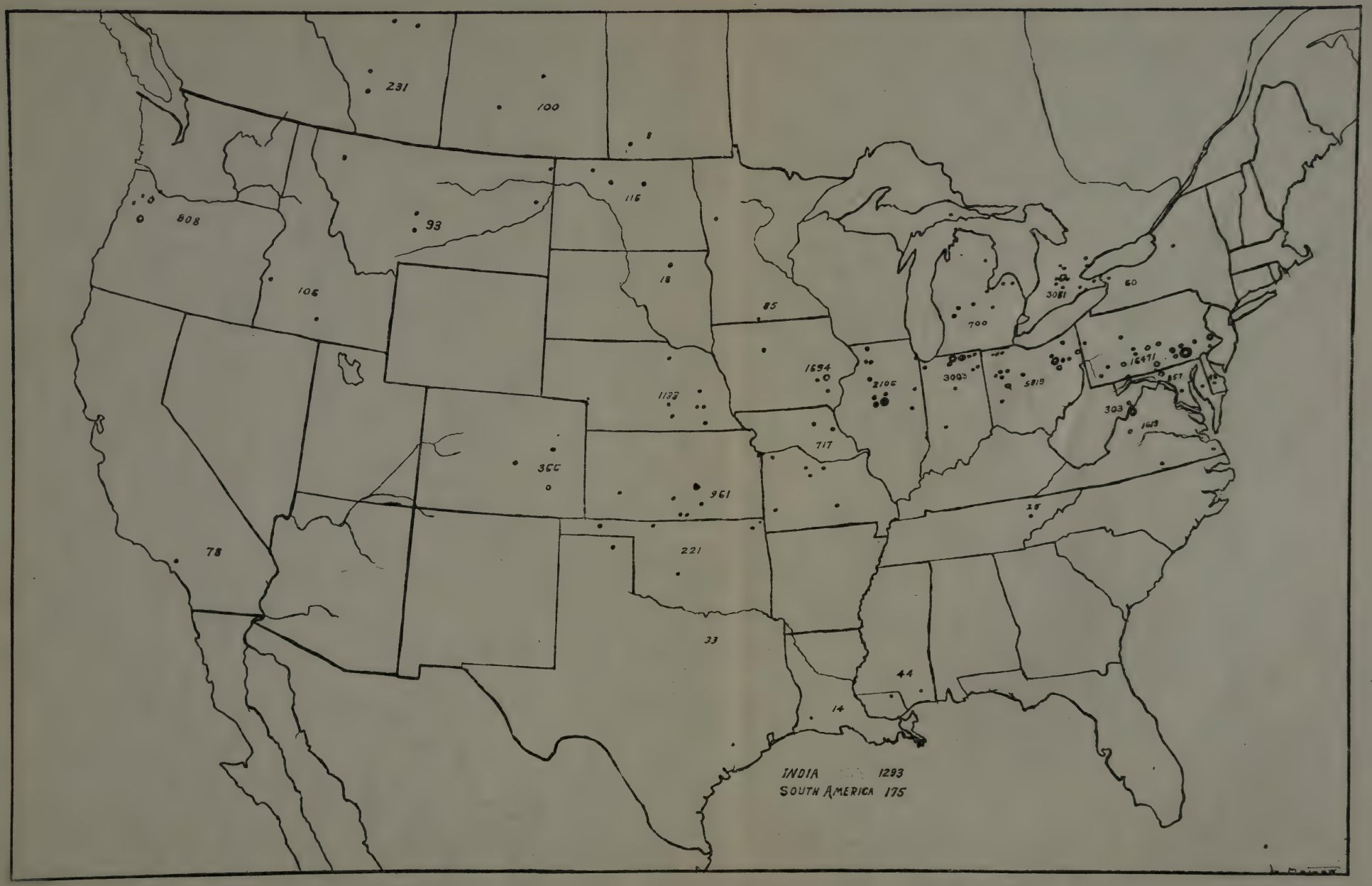
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SOUTH AMERICA 175

in America, and which by love according to the law of ingrafting the two trunks became united in one on the principles of General Conference unity.

The following table may be the means for giving the reader a comprehensive grasp of Mennonite colonization in America as developed from time to time in each of the states and provinces where they are now located. In the more populous states only a few of the congregations are named.

Location of Colony	*When Founded	First Families to Locate	Inducements for Colonization
Germantown, Pa.	1683	Jansen, Kassel, Keyser Kunders, Rittenhuysen	Upland, Much Timber, Many Springs
Skippack, Pa.	1702	Jacobs, Kolb, Kuster Van Bebber, Pennybacker	Perkiomen Creek Beautiful Valley
Pequea, Pa.	1710	Kendig, Funk, Herr, Oberholtzer	Black Soil Good Timber
The Swamp, Pa.	1717	Clemmer, Drissel, Musselman	Limestone Land
Shenandoah Valley, Va.	1729	Brubaker, Funk, Kauffman, Rhodes	Southern Climate Heavy Timber
Cumberland Valley, Pa.	1730	Bechtel, Danner, Lehman	Productive Land Conococheauge Creek
Deep Run, Pa.	1746	Gross, Wismer, Kulp, Godschalk, Sauder	Smooth Land
Chester Co., Pa.	1750	Stauffer, Haldeman, Bender, Crabill	Beautiful Springs
York Co., Pa.	1753	Trieber, Reiff, Bear, Kauffman, Shenk	Many Streams—Limestone Soil
Washington Co., Md.	1755	Burkhart, Barr, Reiff, Good, Strite, Shank	Smooth Land Many Springs
Johnstown, Pa.	1767	Blauch, Kauffman, Johns, Webber	Good Timber Fine Soil
Juniata Valley, Pa.	1772	Graybill, Moyer, Lauver, Winey, Shellenberger	Fine Scenery Choice Lands
Casselman Val., Meyersdale, Pa.	1780	Beechy, Miller, Bender	Rich Lands

* Most of these dates are taken from reliable records. Others are estimated dates and may not be correct.

Location of Colony	*When Founded	First Families to Locate	Inducements for Colonization
Lincoln Creek, Canada	1786	Fretz, Kratz, Kulp	English Gov't.
Greenbriar Co., W. Va.	1787	Coffman, Fry, Wenger	Big Levels of Greenbriar Val.
Fayette Co., Pa.	1790	Johnson, Bixler, Durr, Bare, Barnhart	Redlands of the Monongahela
Westmoreland Co., Pa.	1790	Funk, Loucks, Overholt, Stauffer, Sherrick	Tillable Soil
Waterloo, Can.	1800	Betzner, Burkholder, Eby, Moyer, Wisner	Cheap Rich Land English Laws
Fairfield Co., O.	1805	Beery, Brenneman, Shenk, Steman	Rich Soil Fine Timber
Mahoning Co., O.	1815	Bixler, Good, Nold, Metzler, Basinger	Fine Rich Soil
Stark Co., O.	1823	Lehman, Oberly, Rohrer	Excellent Timber Deep Soil
Erie Co., N. Y.	1824	Frick, Lieb, Lehman, Martin, Lapp, Witmer	Nearby Markets
Medina Co., O.	1825	Hoover, Overholt, Tintsman, Wideman	Sectionized Country
Wayne Co., O.	1834	Brenneman, Buckwalter, Rohrer, Horst	Fine Smooth Lands
Allen Co., O.	1842	Brenneman, Good, Thut, Steman, Shenk	Prairie Laid out in Sections
Elkhart Co., Ind.	1848	Smith, Hoover, Holdeman, Weldy, Wisler, Funk, Nussbaum, Weaver	Black Prairie Lands
Livingstone Co., Ill.	1857	Heckman, Graybill, Harshbarger, Herstein	Black Prairie Lands
Henry Co., Ill.	1864	Brunk, Driver, Funk, Rodgers	Great Corn Belt
Whiteside Co., Ill.	1865	Ebersole, Heckley, Nice, Snavely	Famous Black Lands
Stephenson Co., Ill.	1865	Brubaker, Groff, Lapp, Shoemaker	High Rolling Prairie
McPherson and Marion Co., Kan.	1870	Brunk, Evers, Wenger, Holdeman, Rodgers, Good	Homestead Land
Morgan Co., Mo.	1865	Brundage, Good, Kauffman	Good Lands at Cheap Prices
Jasper Co., Mo.	1875	Brenneman, Weaver	
Keokuk Co., Ia.	1881	Lineweaver, Wenger	Great Corn Belt
Knox Co., Tenn.	1881	Blosser, Good, Stoltzfus, Newhouser, Smoker	The Sunny South

Location of Colony	*When Founded	First Families to Locate	Inducements for Colonization
Shelby Co., Mo.	1870	Lapp, Brubaker, Detweiler, Hershey	Homestead Land
Warwick Co., Va.	1899	Yoder, Hahn, Shenk, Brunk	Fishing Shore
Job, W. Va.	1901	Flubacher, Smith, White	Great Lumber Camps
Carstairs, Can.	1901	Shantz, Wenger, Cressman	Great Wheat Belt
La. Junta, Colo.	1902	Brunk, Kiser, Rhodes, Rich	Resort for Consumptives
Hubbard, Oreg.	1902	Mishler, Roth, Erb, Neuswander	Fine Climate
Nampa, Ida.	1905	Thut, Garber, Hilty, Shenk	Fruit and Bee Culture
N. W. Canada	1906	Bricker, Kolb, Stauffer	Great Wheat Belt
Cresston, Mont.	1912	Roth, Hoylman, Kauffman	Fertile Valley
Ulen, Minn.	1915	Kauffman, Mast, Gingrich, Yoder	The Open Northwest
Minot, N. Dak.	1908		The Wheat and Oats Belt
Woodford, N. D.	1908	Hochstetler, Stauffer	Broad Prairies
Coalridge, Mont.	1909	Kauffman, Hostetler	The Far North
Filer, Ida.	1915	Detweiler, Honderich	Great Sheep Ranches
Gulfport, Miss.	1920	Brunk, Geil, Buckwalter	Sunny Southern Skies, Cheap Lands

CHAPTER XII

LOSSES SUSTAINED BY THE PARENT CHURCH

The foregoing list of settlements and accompanying map, indicate the location of congregations of the class of Mennonite people who have sprung directly from the parent stem of the Church that was originally planted in the state of Pennsylvania, and retained membership in the same church after locating elsewhere. In the early days a number of colonies were established in different sections of that state, and in the adjoining states of Maryland and Virginia.

After a second generation had grown up, the number of Mennonites in America became greatly augmented by the Amish element that located in large numbers in Pennsylvania, as well as in Ohio, Indiana, and Illinois. In the meantime the seeds of disunion began to germinate and grow to the extent that certain leaders took the unwise course of separating themselves from the main body, when in such case the foment and disturbance that was created, became the cause for certain adherents to withdraw voluntarily, or suffer themselves to be expelled from the main body. Hence, none of the branches so separated, have been enumerated in the first of the foregoing tables, but have all been assembled in the second table.

Adherents to the main branch having always

been a non-resistant and a non-proselyting body, it was never supposed to maintain membership from material coming from denominations other than from its own offspring. Along with this, the precaution was not taken in time for safeguarding the rising generation in the language and educational training of the forefathers.

Because of these and other failings of the Church to do her whole duty to her offspring, it may be truthfully asserted that no other denomination in America has suffered as fearful reverses as have the Mennonites. No other Christian body perhaps, has sustained a greater proportionate loss in number, both by dismemberment from the parent body, and from material rightfully to be claimed as her own, going from her borders as a contributing growth to other denominations. This tremendous drain upon her material as shown by the second table, to say nothing of what has gone elsewhere, has brought on a condition by which she can number her adherents only by thousands today, where there might have been millions!

A Church that has been able, in the face of such tremendous losses, with the insurmountable difficulties in the past that were to be overcome, and still hold fast to its integrity in spite of the great disadvantage of being scattered over twenty-six states and three Canadian provinces, must yet have a golden future before it. God surely has wonderful things in store for a people whose pathway in the past has been so strewn with misfortunes. A church that could survive through such a long trail of fiery trials and ordeals is yet destined to rise.

The past is irrecoverable, the dim future may yet show up its uncertainties; but the present is still ours, and may God give our leaders a sustaining grace to meet the oppositions and perplexities of each day and year as they come. May our vision of the future never be dimmed or obscured by opportunities lost, or the failure to realize the rewards of duties well done.

CHAPTER XIII

OTHER MENNONITE BODIES

Following is a list of bodies that have either seceded from the Mennonite Church in America, or came from Europe as independent bodies, or are subdivisions of bodies that had previously seceded from the parent church. Though clinging to the name Mennonite, in some form, they are not in fellowship with the parent body, in some cases differing widely from it in faith and practice.

1. **Amish Mennonites** (Old Order) —followers of Jacob Ammon, a Mennonite bishop in Europe who was separated from his brethren about the year 1692. Under the leadership of Jacob Hertzler and others, many of these came to America a few decades later. Latest statistics assign this church 84 bishops, 231 ministers, 55 deacons, and 7746 members.

2. **Reformed Mennonites**—organized in 1811 by John Herr and others. At present this church is credited with 20 places of worship, 15 bishops, 33 ministers, 16 deacons, and 2794 members.

3. **Stauffer People**—organized in 1846 by Jacob Stauffer. Present membership, about 200.

4. **General Conference Mennonites** — organized about 1860 by J. H. Oberholtzer and others. This church had its start in eastern Pennsylvania in 1847, when Oberholtzer severed his connection with the Franconia Conference. He was joined a few years later by several Swiss Mennonite congregations in

Iowa and Illinois, and still later reinforced by several thousand Russian Mennonites who came to America in the early seventies. The present strength of this church is rated at about 136 ministers and 20,000 members.

5. **Church of God in Christ, Mennonite**—organized by John Holdeman in 1859. The present strength of this church is rated at 5 bishops, 48 ministers, 19 deacons, and 2100 members.

6. **Defenceless Mennonites**—organized in 1866 by Henry Egli, an Amish Mennonite minister in Indiana. Present statistics give the strength of this church as follows: bishops, 7; ministers, 18; deacons, 19; members, 1040.

7. **Wisler Mennonites**—organized in 1871 by Jacob Wisler and others, in Indiana, and later reinforced by a number of congregations in Ontario, Pennsylvania, and Virginia. Latest statistics available assign this church the following strength: bishops, 11; ministers, 34; deacons, 22; members, 1940.

8. **Mennonite Brethren in Christ**—organized in 1883 by Daniel Brenneman, Solomon Eby, William Gehman, and others; being a union of "Evangelical Mennonites of Eastern Pennsylvania," who had withdrawn from the Oberholtzer faction in 1859, the "Reformed Mennonites" in Indiana who had withdrawn from the Mennonite Church in 1874, the "Evangelical Mennonites" in Canada, and the "Brethren in Christ" in Ohio. This church is credited with 31 bishops, 148 ministers, and 7587 members.

9. **Central Illinois Conference of Mennonites**—also known as "Stuckey Mennonites," organized by

Joseph Stuckey (an Amish Mennonite bishop of Illinois) and others about forty years ago. This church is credited with 23 bishops, 15 ministers, and 2874 members.

10. **Amish Mennonites** (Conservative)—a branch that separated from the main body of Amish Mennonites and organized themselves into a conference in 1911. They are credited with 15 bishops, 33 ministers, 16 deacons, and 2794 members.

11. **Russian Mennonites.**—Among the Russian Mennonites who have come to America since 1870 there are a number of separate bodies such as the "Brueder Gemeinde," the "Krimmer Brueder Gemeinde," the "Kleine Gemeinde" "Bergthal" congregations, etc. In view of the possibilities in the way of Russian Mennonite immigration into America in the near future, it is not unlikely that at some time the largest element of Mennonite population in America may be the descendants from these immigrants from Russia.

Counting all the different Mennonite bodies in America (United States, Canada, and Mexico) the total membership now approximates one hundred thousand. While we rejoice at the growth in numbers, we can not but share in the generally expressed regret that there are so many different bodies of Mennonites. Some have left the parent body on the ground that the Mennonite Church is too strict in its discipline, others on the ground that it is not strict enough. And while one would naturally suppose that the branches inclined toward more advanced conservatism would gravitate together and seek to unite into one body, and that there would

naturally be a general coming together on the part of those more inclined toward liberalism, yet this does not seem to be the case. On the other hand there have been further subdivisions in some of the seceding bodies already named. But should there ever be a turn in the tendency toward disunion, and both extreme conservatives and liberalists seek common ground, they will find a common meeting place on the ground now occupied by the parent body, officially known as "The Mennonite Church," which is about half-way between the extremes represented among Mennonite bodies. Concerning these, as well as members of all churches called Christian, we join in the prayer of our Lord "that they all may be one," even as the Father and the Son are one.

CHAPTER XIV

THE KINGDOM OF PEACE AND THE KINGDOM OF FORCE

Through the three centuries of their existence as a religious body, Mennonites have invariably held that the Bible teaching forbids that Christians engage in carnal warfare. This principle is clearly set forth in the sixth commandment, and is strongly emphasized and enlarged on in the Sermon on the Mount, and other portions of the New Testament. Writers of every class and period honestly admit that Mennonites have a most unique and unimpeachable war record.

Most Christian bodies recognize in the peace doctrine one of the noblest of Christian virtues, and that the exercise of universal love and good will toward all human beings is man's highest duty on earth. It was originally designed by the Divine Mind that this principle should be observed among all nations of every kindred, people, and tongue under heaven.

Since love and good will are to be exercised by all mankind there are to be recognized two kingdoms among men: the one a kingdom of this world, that rules and overawes by the power of the sword and other instruments of death, and the other a kingdom whose weapon is the sword of the Spirit (the Word of God, which is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the

joints and marrow, and is a discerner of the thoughts and intents of the heart), hence the latter has no place in the kingdoms of this world.

The first is divinely appointed to hold in check the works of the evil doer and to preserve the life and dwelling place of all who temporarily abide in the world and are yet subjects of the kingdom of peace.

Members of the peace kingdom are supposed to be universally law-abiding and separate in operation, and hence as a kingdom of peace can never come in conflict with the kingdom of force. Should the kingdom of peace accomplish its great work of extending over all the earth as the waters cover the sea, so that the lawless and evil doing class would disappear, then the kingdom of force would become obsolete and useless.

Though the fact is generally recognized that the kingdom of peace and the kingdom of force should operate separately as two institutions, after all many persons insist on exercising certain rights and privileges that give them identity in both kingdoms.

In short, citizenship becomes established in both kingdoms to the degree that where the franchise is used, it follows that such citizens should use the sword also. In this it becomes clear that the true principle of separation between the two powers is lost, and unhappily they become interwoven and entangled one with the other.

Some Protestant leaders, such as Martin Luther and others, claimed that nonresistance was taught in the Scriptures but yet held it to be necessary and obligatory for Christians to go to war with the civil

powers when called on. Others, such as Zwingli and Calvin, believed and practiced the noncombatant life when applying to aggressive warfare; but defensive warfare they claimed to be right.

Menno Simons held the position and taught his followers that carnal warfare, under all conditions and circumstances, was wrong, and in direct opposition to the teaching of the Bible. He boldly proclaimed that "Our weapons are not swords and spears . . . . true Christians know no vengeance, no matter how they are maltreated."

Because of the diversity of opinions in many of the Protestant creeds, it has long become a difficult matter in time of war for the kingdom of force to discern the motives of believers who teach and practice the doctrine of absolute separation between Church and State.

It was Benjamin Franklin who said that "There never was a good war or a bad peace." Even in such light the Church stands entirely out of its element, when aiding or abetting war, or in lending assistance to the kingdom of force in executing its powers in resisting the works of the unrighteous.

Individuals high up in the affairs of civil life often fail utterly to understand the creed that holds it to be wrong for the Christian to stand up in defense of his own country. Because of these conditions it readily appears as to why its advocates are misunderstood, and find themselves classed with those who are friendly to the enemy and open traitors to their native country. In this way many well meaning people have become utterly blind to the fact that it requires more moral courage and real

bravery for its advocates to stand for such a principle than it does to meet an enemy in mortal combat.

To be regarded as "slackers" and "traitors," and in the meantime to be persecuted and punished accordingly, carries with it a reproach that in the sight of men is one of the severest tests that Christian character can be called upon to endure.

Few if any Protestant denominations have ever suffered in Europe or America as have the Mennonites. Three hundred years ago they were ridiculed, imprisoned, tortured, and killed by Catholics, and in later years received similar treatment from Protestants. It was the cruel scourge of religious wars in Europe that drove Mennonites in large numbers from that continent to America. Rather would they brave the perils of a voyage across the Atlantic Ocean (requiring from eight to twelve weeks) and the trials of pioneer life in America than to longer abide amid such surroundings.

Several of the colonies in America, especially Pennsylvania, had given out the inducement that they would be granted exemption from military duty. William Penn's treaty with the Indians, "that they would live in love and peace with him and his children as long as the sun and the moon endure," inspired the emigrant to Pennsylvania shores to believe that wars and rumors of wars would be unknown in that country.

History supplements the statement that as long as white men honored and respected this pledge made by the Indians, not one drop of Quaker or Mennonite blood was shed at their hands.

CHAPTER XV

OVERTURES OF INDIANS WERE FIRST PEACEFUL, THEN REVENGEFUL

Mennonites as a people have never been known to come into aggressive or defensive conflict with the Indians. When Mennonites or Quakers were known by them, they were readily recognized as peace-loving and peace-practicing people who were not suspected in the least of betraying a league of confidence. One of the first and earliest traits of the Indian character was to court the friendship and good will of their pale-faced neighbors. It was not until the principles of peace were ruthlessly violated by white men that the animal spirit in the Indian became aroused to acts of fury, desperation, and bloodshed.

The speeches of Logan, chief of the Mingoes, and the one given at the time of Black Hawk's farewell, very lucidly and pointedly illustrate this thought. History records instances when the first ships of white men touched the shores of the New World, when the Indians at once recognized them as heaven-sent friends, and hastened to offer them the best things they had to eat in the form of cooked venison and fish, two of the choicest articles and most toothsome of foods to be found in our market squares today. The story of their league made with William Penn and his people is a tribute to the

Indian character that transcends that of every other people in the world.

Whenever the Indians were able to recognize nonresistant and peace-loving people, special care was taken to make distinction between them and others with whom they were on the war-path. In evidence of this we have the acount of friendship and deep sympathy shown to the Mennonites in the Schoharie Valley of New York in the year 1714, also those in Lancaster and other counties in Pennsylvania. All appeared to be perfectly immune to Indian attack because of the pledge they had given in the treaty with William Penn.

In Maryland, Virginia, and North Carolina, while war and bloodshed was going on at a terrible rate between tribesmen of those states, white settlers, many of whom were Mennonites, dwelt together in perfect quietude and shared the benefits of a common hunting ground.

The overtures of the Indian being always of friendly bearing, there came a change with the outbreak of the old French wars with the English colonists in 1754, when Indians were made to believe that all settlements by whites east of the Ohio river were made with the purpose of robbing them of their own hunting grounds.

These conditions became the cause for unrest on the part of the Indians themselves, as well as for trouble and anxiety to whites along all border settlements of the east. Being a child of nature, the red man gave evidence of being heart-broken and disappointed because of having to give up extensive hunting ground areas without any reimbursement.

Some tribes did not give up without a struggle. Others remained with the whites until the last of their tribes had disappeared in death. Concerning these there remained to us the mournful and deeply pathetic stories of "The Last of the Mohicans," "The Eagle of the Mohawks" and the supremely tragic tale (related by Charles Sprague) of "The North American Indian."

The widespread bitterness that sprang up, and the strife and bloodshed that followed, was not confined to the actual aggressors, but vengeance fell upon the innocent as well as upon the league-breaker and hunting-ground intruder.

Under such circumstances the peace-loving Mennonites, many of whom were located along the border settlements at this time, became exposed to the savage fury of the Indians—and along with that they were made to suffer the reproach and persecution of white men of other religious persuasions because they refused to assist them in wars of extermination on the Indian or to drive him away.

The unparalleled treachery and savage ferocity that was continued for years between white men and red men forms a chapter in American history that is awful and heart-rending to contemplate. The Indians continued to claim the country as their own hunting grounds. In face of all this, foot by foot and mile by mile, the pale-faces continued to encroach upon what they considered their rightful possessions.

For some time the Indians exacted by way of compensation the condition that when red men called at the home of a white man for something to

eat, he was not to be refused. At a later period this privilege became abused to the degree that Indians began to travel through the settlements of white men in bands of twenty or more and the privilege of being fed from the white man's home was claimed as usual. Whenever refusal was offered, it frequently happened that they would take possession of the premises for the time, cook their own meal, eat it and then proceed to their journey. Nonresistant people peaceably allowed this privilege to be exacted again and again without resentment, but other whites of different temperament resorted to violence and bloodshed in defending their homes from these invasions.

Conditions followed in which Mennonites indiscriminately suffered with the guilty, and numbers of instances are on record, both in Pennsylvania and Virginia, where their homes were burned, and members of the family killed or carried into captivity.

A Mennonite colony located on the headwaters of the Rappahannock in Fauquier county, Virginia, where families by the name of Barr, Baer, Groff Webber and others were attacked by Indians in 1724 and a number of the settlers killed.

Late in the night of September 19, 1757, the house of Jacob Hostetler in Berks county, Pennsylvania, was surrounded by eight or ten Indians. In the building were Jacob Hostetler, his wife, three sons, and a daughter. The father would not permit his sons to shoot at the Indians, even while they were setting fire to the house and barn. After remaining in the cellar as long as they could bear the

heat, they crawled out by the lower window and at once were taken captive. The mother was stabbed to death while a son and the daughter were tomahawked and scalped. The others were carried off captives. After living for seven years with the Indians, they were released and permitted to return to their home in Pennsylvania.

In 1763 the colony of Mennonites located in the Shenandoah Valley, in Page county, Virginia (where were settled the families of Michael Kauffman, Abram Heistand, Peter Blausser, Abram Strickler, John Rhodes and others) were all obliged to flee from Massanutten on the Shenandoah river to a place of safety east of the Blue Ridge mountains on account of a general Indian outbreak. In course of time these families all returned and reoccupied their homes.

On the last of August in the following year—(1764) when the corn and hemp fields were grown to full length, eight Indians led by a white man suddenly appeared at the home of John Rhodes, a minister in the Mennonite Church, and the greater number of the family were surprised and massacred and their scalps taken.

Those who were killed were Bro Rhodes, who was shot while standing in the doorway of his home, his wife and one son, who were killed in the yard. Of two sons who were out in the corn field, one was shot out of a pear tree (into which he had climbed to see what all the noise at the house meant), the other was shot and killed in the river while attempting to cross to a place of safety. While the awful work of taking the lives of her father,

mother and brother was going on in the yard, the daughter (Elizabeth, aged twelve or fifteen years) snatched up her baby sister (Anna, about a year and a half old) and ran toward the barn, where she was followed by an Indian. She ran in at a door and secured it, and while the Indian ran back to the house to get fire, Elizabeth crept out at an opening at the rear of the barn, entered a field of tall hemp, and through it ran unobserved to the river, which she crossed, all the time carrying her little sister, till she reached the home of a neighbor, and thus saved her own life and that of her little sister.

After plundering the premises fire was set to all the buildings. The body of Bro. Rhodes being left in the door-way where it had fallen, it became partly consumed in the flames. The Indians then took their flight, taking with them two other sons and two daughters as captives. The younger son being weakly and unable to travel, he was killed. The two daughters refusing to go farther, they were also killed in a barbarous manner and scalped. The remaining son, whose name was Michael, was taken along to the Indian camps west of the Ohio river where he was held as a captive for three years. While there he saw the Indians sell the scalps of his father, mother, and six brothers and sisters to the French authorities for about fifteen dollars. After Gen. Bouquet's treaty in 1767, the Indians were required to release all white prisoners. Michael, along with many others, was permitted to come home to assist in the settling up of his father's estate.

Without question, the massacre was one of the

most tragic and harrowing circumstances that God has ever permitted to befall the Mennonite Church in America.

It was also in the year 1764 that John Hooley and family, along with other Mennonite families, were compelled to leave their newly established homes in the upper Susquehanna Valley to escape Indian attack. It was because of these conditions that they were led to locate permanently in Lancaster county, Pennsylvania.

In about the year 1760 the Hartman family in Lebanon county, Pennsylvania, was raided by Indians while the mother and a son had gone to mill several miles from home. Several Indians entered the house where they killed the father and one son, and took the two remaining children, a son and a daughter named Regina, away with them as captives. The son was never heard from again, but Regina was taken to the Indian towns somewhere in the wilderness of Ohio and held as a captive for seven years, in which time she grew to womanhood. Before the home was broken up by the awful tragedy wrought by the hand of the Indians, Regina used to hear her mother sing a number of familiar hymns, one of which through her long period of captivity she never forgot.

By the treaty of 1767, she was permitted to come back home but when she reached her former neighborhood she could recognize no one—not even her mother who searched diligently among the returned prisoners in the effort to find her. It was not until the mother began to sing some of the hymns she used to sing at the time of Regina's childhood that

the girl, now grown to womanhood, walked up to her, saying that she remembered hearing that hymn sung before she was taken away by the Indians. It was in this most remarkable and providential way that mother and daughter were restored to each other.

In about the year 1767 the parents of Magdalene Weland settled and established their home at a point on the banks of the upper forks of the Susquehanna river one hundred miles north of Lancaster. When the family first located here Magdalene was then but a young girl. During their stay in this locality, the family was twice driven from home and their buildings burned. Final escape was made by way of the river in a small canoe, but not until one of Magdalene's brothers had been shot dead and another wounded by the Indians. Other members of the family escaped death by lying flat down in the bottom of the canoe, from which the upper edges were splintered away and the fragments scattered over their bodies by the continued firing of the Indians from the shore.

Magdalene, with the surviving members of the family, reached Lancaster county without further harm. Here she in time was married to David Heatwole and lived for some years on the Nolt place near New Holland. In 1795 they located in Rockingham county, Virginia, where a large family was reared. David Heatwole was the first deacon of the Mennonite Church in Virginia and Magdalene Weland Heatwole, his wife, was the great grandmother to the writer.

Other accounts of Indian outbreaks on Menno-

nite families might be given, but the circumstances are meagre in the details and not sufficiently authentic for record here. In a general way destruction to life and property by Indians against Mennonites are not so frequent, when compared with the numerous instances where people of other nationality and religious faith suffered greatly.

CHAPTER XVI

TRIALS OF MENNONITES DURING THE REVOLUTIONARY WAR

It is known that during the Revolutionary War Mennonites were located in considerable bodies in the states of Pennsylvania, Maryland, and Virginia. Membership was confined largely to the class who were married and settled in life. Though the customs of their home life were in all respects contrary to the tactics of military training, single young men of Mennonite parentage found it difficult to keep out of the army. Early settlers, both old and young men, were given much to hunting, and of course were habitual gun carriers, and hence they were much accustomed to camp-life in the woods. The first ranks of the continental armies were made up of young men and were later recruited by men more advanced in life.

Among the latter class were those members of Menonite faith who claimed exemption from military duty on conscientious grounds and that the positive creed of the Church was such that forbids carnal warfare. Because of this attitude public feeling ran high in some localities in Pennsylvania and in Virginia, where Mennonites were threatened with mob violence. In Virginia, Quakers as well as Mennonites were kept under surveillance and their motives ascribed more to cowardice and fear than the teaching of Scripture.

To counteract this unfriendly public feeling, Mennonites in Pennsylvania in the year 1775 drew up the following short and sincere Declaration:—

"TO OUR HONORABLE ASSEMBLY AND ALL OTHERS IN HIGH OR LOW STATION OF ADMINISTRATION, AND TO ALL FRIENDS AND INHABITANTS OF THIS COUNTRY, TO WHOSE SIGHT THIS MAY COME, BE THEY ENGLISH OR GERMANS"

"In the first place we acknowledge us indebted to the most high God, who created Heaven and Earth, the only good Being, to thank him for all His great Goodness and manifold Mercies and Love through our Savior Jesus Christ who is come to save the Souls of Men, having all Power in Heaven and on Earth.

"Further we find ourselves indebted to be thankful to our late worthy Assembly, for giving so good Advice in these troublesome Times to all Ranks of People in Pennsylvania, particularly in allowing those, who, by the Doctrine of our Savior Jesus Christ, are persuaded in their Consciences to love their Enemies, and not to resist Evil, to enjoy the liberty of their Consciences, for which, as also all the good things we enjoyed under their care, we heartily thank that worthy Body of the Assembly, and all high and low in Office who have advised to such a peaceful Measure, hoping and confiding that, they, and all others entrusted with Power, in this hitherto blessed Province, may be moved by the same Spirit of Grace, which animated the first Founder of this Province, our late worthy Proprietor William Penn, to grant Liberty of Conscience to all its inhabitants, that they in the great and memorable Day of Judgment may be put on the right Hand of the just Judge who judgeth without Respect of Person, and hear of Him these blessed words, "Come ye blessed of my Father, inherit the Kingdom prepared for you," etc. What ye have done unto the least of these my brethren, ye have done unto me, among which number (i. e. the least of Christ's brethren), We, by His grace hope to be ranked, and every

Leinity and favor shown to such tender conscienced, although weak Followers of this our blessed Savior, will not be forgotten by Him in that great day.

"The Advice to those who do not find Freedom of Conscience to take up arms, that they ought to be helpful to those who are in Need and distressed Circumstances, we receive with cheerfulness to all Men of that Station they may be—it being our Principle to feed the Hungry and give the Thirsty Drink—we dedicated ourselves to serve all Men in every Thing that can be helpful to the Preservation of Men's Lives, but we find no Freedom in giving or doing or assisting in any Thing by which Men's Lives are destroyed or hurt—We beg the Patience of all those who believe we err on this Point.

"We are always ready according to Christ's Command to Peter, to pay the tribute, that we may offend no Man, and we are ready to pay Taxes and to render unto Caesar the Things that are Caesar's, and to God those Things that are God's, although we think ourselves very weak to give to God His due Honor, He being a Spirit and Life, and we only Dust and Ashes.

"We are also willing to be subject to the Higher Powers, and to give in the manner Paul directs us—for he beareth the Sword not in vain, for he is the Minister of God, a Revenger to execute Wrath upon him that doeth Evil.

"This testimony we lay down before our worthy Assembly and all other Persons in Government, letting them know, that we are thankful as above mentioned, and that we are not at Liberty in Conscience to take up Arms to conquer our Enemies, but rather to pray to God, who has Power in Heaven and on Earth, for US and THEM.

"We also crave the Patience of all the inhabitants of this country—that they think to see clearer in the Doctrine of the blessed Jesus Christ, we will leave it to them and God, finding ourselves very poor; for Faith is to proceed out of the Word of God, which is Life and Spirit, and a Power of God, and our Conscience is to be instructed by the same, therefore we beg for Patience.

"Our small Gift which we have given, we gave to the those who have the Power over us, that we may not offend them, as Christ taught us by the Tribute Penny. We heartily pray that God would govern all Hearts of our Rulers, be they high or low, to meditate those good Things which will pertain to OUR and THEIR Happiness."

"The above Declaration written by Benjamin Hershey, minister of the Menninist Church, and signed by a number of Elders and Teachers of the Society of Mennonists and some of the German Baptists, presented to the Honorable House of Assembly, on the 7th day of November, was most graciously received."

Though the action of government authorities counseled the people against mob violence, so unpopular became the Mennonites in different sections of the country that numbers of them moved to the wilderness sections of Canada with their families, rather than to longer bear the taunts and jibes of unfriendly and hostile neighbors.

On page 143 of W. L. Grant's High School History of Canada, appears the statement that even after the close of the Revolutionary War and after peace had been declared between the British and the Americans, "An orgy of cruelty broke out in which men and women were imprisoned, whipped, tarred and feathered." As a consequence, more than 28,000 residents of the United States sought refuge in different parts of Canada. As many as 5,000 took up land in the fertile Niagara peninsula and other sections farther west in what is now Ontario. Among the latter were numbers of Mennonites who left comfortable homes in Pennsylvania and set their faces to the wilderness to go through the experiences of pioneer life over again. Though the change meant destitution, privation, and suffering, they longed

for the security and protection of the English government.

Out of this general exodus of Mennonites from the parent folds in the United States have in time grown and many different and (in a number of cases) large congregations now comprising the Ontario Conference, one of the important bodies among Mennonites in America.

The peace-loving Mennonites were in most cases misunderstood and were classed in common with the Tories and loyalists of that period. The property of hundreds was confiscated and the proceeds reverted to the government, that was just at that time in dire need for funds. In the meantime the British government made strong inducement to this unfortunate class of people to locate within the borders of Canada. Two hundred acres of land were given to each family and provisions were made to give as much more to each son when he became of age, and as much to each daughter when married.

Provisions, seeds, and tools were also provided. In Ontario alone it is said that nearly 3,000,000 acres of land was so turned over to new settlers. With such inducements there were many Mennonite families from Pennsylvania and elsewhere who left the bounds of the United States to begin homemaking anew in the rich timberlands of Upper Canada.

CHAPTER XVII

THE WAR OF 1812 AND THE MEXICAN WAR

The United States army during these wars being made up of volunteers, people of nonresistant faith had no occasion to be disturbed. The old army records of those periods indicate, however, that persons of Mennonite parentage in Pennsylvania and Virginia were enlisted in the ranks and saw service in both these wars. As a rule these were young men not at the time holding membership with the Church.

For generations before and after the Mexican War the United States government established a general law requiring every able-bodied citizen to take no less than four days of military training every year. By paying a fine of fifty cents a day for each absence from these training-days, which were known as muster drills, Mennonites avoided doing violence to conscience.

The two war periods referred to became very unpopular with many people of the United States because the armies were marched out of their native country to places far from their homes. Thousands sickened and died during camp life and in certain instances whole battallions and regiments refused in a body to cross the borders of their country either into Canada or Mexico.

During these wars Mennonites became largely engaged in the production of foodstuffs, and owing to the advance in prices many of them became wealthy

and were able to lay up much goods for themselves and their children. It was the first era of prosperity and sumptuous living for Mennonites in America.

CHAPTER XVIII

MENNONITES DURING THE CIVIL WAR

The military laws during the Civil War were very exacting, requiring that all men capable of service should enter the ranks at ages ranging from eighteen to forty-five years. Because of the extremity for man-power in the Southern Confederacy being reached at an early period of the War, the age limit was changed to seventeen to sixty years. In the North the laws were less stringent, as the man-power was greater, and it was not until toward the latter part of the war that draft laws were enforced.

The exemption laws were of benefit to few, and court-martial and heavy fines awaited all who failed to respond to the general call for troops. In the Shenandoah Valley of Virginia, where Mennonites of the Southern States were chiefly located, many of the men of this faith were drafted and forcibly taken into the army.

Some of these went from their homes leaving the solemn pledge with loved ones that they would not strike a blow, or fire a gun at the enemy. In time the purpose and conviction of these brethren became known, and they were reported to officers higher up. They were threatened with court-martial and the death sentence, but no change followed in their attitude toward the enemy. Finally they were released from bearing arms, and were assigned to

other lines of service, such as cooking meals and the driving of teams.

After serving in these different capacities through the campaign of 1861—62, most of these brethren found their way back to their homes, where some time was spent keeping hidden away from the observation of army officials. Finding this experience very unsafe, they passed through the border lines as refugees to the western and northern states, to remain until after the close of the war between the states. On one of these perilous journeys, a company of about seventy refugees was captured by a small body of southern troops and were taken as prisoners of war to the famous Libby Prison at Richmond, Va., where after being held for nearly two months they were liberated by action of the Confederate government on conditions that each became responsible for the payment of five hundred dollars into the Confederate treasury. Most of the prisoners being Mennonites, the Church at home provided the money and the brethren were permitted to return to their homes where they received a most joyful reception.

The great property loss sustained by Mennonites was during the raids made by the Confederate armies into the Cumberland Valley, into Maryland and Pennsylvania, and by the Federal armies into the Shenandoah Valley of Virginia and elsewhere.

In all these sections the destructive effects of war became manifest in robbery, burnings, the slaughtering and driving away of live stock of all kinds, the plundering of homes with the abuse and humiliation of the inmates by an unrestrained sol-

diery—which bespoke the awful verdict that war is relentless and cruel wherever its effects are felt, and that the path of strife and bloodshed ever leads to destruction and death.

Unlike the wars of 1812 and with Mexico, instead of Mennonites becoming rich and independent because of great profits made in the sale of food products, they, as a people, in the portions of Pennsylvania, Maryland and Virginia were thrown backward financially no less than fifty years on account of the devastating consequences of the Civil War.

THE SPANISH-AMERICAN WAR

A conflict of arms broke out early in the year 1908 between the United States and Spain and was concluded with the magnanimous terms of peace in which a conquering country paid the conquered country the sum of $20,000,000 as one of the terms of the treaty.

President McKinley called for 125,000 volunteers. This quota of men was supplied without the enrollment of one known Mennonite, though numbers having Mennonite parentage are known to have enlisted, and some who lost their lives, were of Mennonite blood.

A war where only volunteers enlist affords an excellent opportunity for people of nonresistant faith to show where their place is in time of war. It is only when the draft laws are enforced that it often happens that the real position of Mennonites is not understood by the authorities in charge of the war machine, and that bonds, fines, and imprisonments become their lot.

CHAPTER XIX

TESTING TIMES DURING THE GREAT WORLD WAR

When great armies are made up by selective draft regulations, it is apt to develop a hard situation for people of noncombatant faith. It is mentioned that in Germany Mennonites were shot for refusing to go into the army. In Canada, as well as in the United States, the widespread sentiment prevailed that Mennonites were dodgers, slackers, and friends to the enemy. Many others, out of no religious motives whatever, were styled "pacifists" and "conscientious objectors." Officers and soldiers in the ranks looked reproachfully upon all these different classes as a common herd.

Even in places outside of army circles, public feeling became wrought up to such degree that mob raids were made on certain settlements where Mennonites were located.

It is to be admitted that public officials under such circumstances found it difficult to always discern the line of demarkation between one whose religious creed forbids him to engage in carnal warfare and one whose creed does not declare against its members going to war. Because of the greatly aroused public sentiment Mennonites had to be drafted and were held in camps throughout the period that the United States was engaged in the conflict.

During the heaviest drafting of the War, the latter part of 1918, young members of the Church, in considerable numbers, were taken into the various training camps scattered over the country.

Through the efforts of Bro. Aaron Loucks and other brethren who were appointed by the General Conference, our boys in camp fared much better than they otherwise might have done. The failure of the under officers in the training camps to get the proper interpretation of orders issued from the War Department at Washington as to the treatment of noncombatants from a church whose creed forbids its members to engage in war in any form was responsible for much of the sufferings of noncombatants in camp. The visits of Bro. Loucks and his coworkers seldom failed to rectify these errors. The fears of parents concerning the welfare of their sons in camp were greatly alleviated by these visits which also brought relief to those in camp, and often an understanding was reached whereby the officers in camp were able to co-operate more sympathetically with the War Department in the regulations governing the treatment of religious objectors.

While in camp, officers were directed by the War Department to keep noncombatants in separate barracks, where they were not required to wear the uniform, or against their conscience do that which led them to aid or abet war. In maintaining these principles they were frequently brought under severe test, and as far as possible were made to appear very small and despicable in the eyes of the regular soldier. Persistent efforts were made from time to time to induce brethren to render service that gave

direct aid to the war machine. In some cases where this service was refused brethren were charged and brought for trial before military courts, where sentence was passed on them for a term of years in army prisons.

A Historical Meeting

Probably one of the most important meetings ever held by Mennonites in America was the meeting of the Mennonite General Conference held at Yellow Creek Mennonite Church, Elkhart county, Indiana, Aug. 29, 30, 1917, about five months after the United States had entered the War on the side of the allies. Because of the momentous problems facing nonresistant churches at this time it was felt that we could not make our position too clearly known among all people, that all might know the reasons for our attitude, Accordingly two papers were drawn up and adopted. The first, "Mennonites on Military Service," (which, because of its importance, we herewith print entire) is a discussion of the scriptural reasons for espousing the nonresistant faith. The second was in the form of an appeal to the President of the United States and the Premier of Canada asking for exemption from military service. A committee of three was appointed to carry this appeal to Washington and lay both papers before President Wilson and Secretary of War Baker, and a similar committee of Canadians was appointed to apprise the authorities at Ottawa of our position on the war question. In both capitals the committees received respectful hearing.

MENNONITES ON MILITARY SERVICE

A Statement of Our Position on Military Service as Adopted by The Mennonite General Conference, August 29, 1917

Inasmuch as present war conditions call for an official utterance from our Church, we, the bishops, ministers, deacons and delegates of the Mennonite Church in General Conference assembled at the Yellow Creek Church, near Goshen, Indiana, Aug. 29, 1917, representing sixteen conferences in the United States, Canada, and India, desire to present the following as an expression on the doctrine of nonresistance as applied to present conditions brought on by the world war now raging.

Our Position Defined

As followers of the Lord Jesus Christ, the Prince of Peace, we interpret His command, "Resist not evil," by His other teachings on this subject; viz., "Love your enemies;" "Do good to them that hate you;" "Pray for them which despitefully use you and persecute you;" "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight;" "All they that take the sword shall perish with the sword." The Bible also teaches us not to avenge ourselves (Rom. 12:17-21), that "the weapons of our warfare are not carnal" (II Cor. 10:4), and that "the servant of the Lord must not strive" (II Tim. 2:24). Believing that the children of God should imbibe and practice these teachings, we hold that Christian people should have no part in carnal warfare of any kind or for any cause. Our attitude on the question of military service is correctly stated in that clause of the Selective Draft Law enacted May 18, 1917, which provides for exemption for members of every church "whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein." We deeply regret, however, that this exemption is practically nullified (save in the matter of bearing arms) in

the further provision empowering the government to impress nonresistant people into non-combatant service.

In our Confession of Faith, adopted at Dortrecht, Holland, in 1632, the position of our church is defined as follows:

> "Regarding revenge, whereby we resist our enemies by the sword, we believe and confess, that the Lord Jesus has forbidden His disciples and followers all revenge and resistance, and has thereby commanded them not to 'return evil for evil, nor railing for railing'; but to 'put up the sword into the sheath,' or, as the prophets foretold, 'beat them into plowshares.' Matt 5:39, 44; Rom. 12:14; I Pet. 3:9; Micah 4:3.
>
> "From this we see, that, according to the example, life, and doctrine of Christ, we are not to do wrong, or cause offense or vexation to any one; but to seek the welfare and salvation of all men; also, if necessity should require it, to flee, for the Lord's sake, from one city to another, and suffer the 'spoiling of our goods,' rather than give offense to any one: and if we are struck on our 'right cheek, rather to turn the other also' than to revenge ourselves or return the blow. Matt. 5:39, 10:23; Rom. 12:19.
>
> "And that we are, besides this, also to pray for our enemies, comfort and feed them, when they are hungry and thirsty, and thus by well doing convince them and overcome the evil with good. Rom. 12:20, 21.
>
> "Finally, that we are to do good in all respects, 'commending ourselves to every man's conscience in the sight of God,' and according to the law of Christ, do nothing to others that we would not wish them to do unto us.—II Cor. 4:2; Matt. 7:12; Luke 6:31."—Article 14, Page 25.

This position has been uniformly held by our forefathers from Reformation times and their loyalty and devotion to their faith is attested to by their suffering, even to the extent of martyrdom and banishment by those governments enjoining military service upon their citizens, and for which cause they gratefully accepted the hospitality and the guarantee of religious liberty of this land, historical records bearing ample witness to these facts.

In relation to governments we believe that every child of God, besides being a citizen of the Heavenly Kingdom

(John 18:36; Phil. 3:20), should also be in subjection to civil governments (Rom. 13:1-5; Tit. 3:1; I Pet. 2:13-17). Even laws which may seem unwise and unjust should be submitted to uncomplainingly and no thought should be entertained of doing anything but comply with all that they ask of us—unless they prescribe conditions contrary to the Gospel; in which case we should meekly but faithfully stand true to the principles of the Gospel, even if the consequences entail suffering. This position has been exemplified by the apostles (Acts 5:29) and our early church fathers.

Past Favors Acknowledged

It is with grateful hearts that we recount the favors and considerations accorded our people in the past. In the days of William Penn our fathers accepted his invitation to immigrate to this land where they might enjoy the freedom of conscience in religion and exemption from military service. These benefits were later confirmed to them by the Constitution of the United States and by State Constitutions. We rejoice that freedom of conscience is thus recognized by the laws of our land. We appreciate the exemption accorded our brethren, both in the North and in the South, during the Civil War, when once their position with reference to war became fully known. We still have among us brethren who suffered for conscience's sake during that period, but recall with much gratitude the freedom from military service which that exemption secured for them.

We are grateful for the exemption clause for nonresistant people in the new Selective Draft Law, and hereby express the hope that when the powers that be fully understand our position with reference to military service, this clause referring to non-combatant service may be accordingly modified.

Our Standard

We acknowledge with deep humiliation that not all of our people have lived in full conformity with the Gospel standard or consistent with our profession of a holy life. Some, contrary to the teachings of the Church, have been entangled in politics, in commercialism, in pleasure-seeking, and in other forms of worldliness; but it should be borne

in mind that such conduct has been without regard to the express wish and teaching of the Church. The Mennonite Church having continually stood for the surrendered life, a consistent separation from the world, and an attitude of peace toward all men, we call upon our people to bear in mind our obligations (Eph. 4:1) that in all places they may be known by the Scriptural designation—"A peculiar people, zealous of good works."

The Present Issue

Recognizing with gratefulness the consideration given our religious convictions, as previously stated, we take this opportunity of giving expression of our attitude concerning the issue as it now confronts us. As a Christian people we have always endeavored to support the government under which we lived in every capacity consistent with the teaching of the Gospel as we understand it, and will continue to do so; but according to this teaching we cannot participate in war in any form; that is, to aid or abet war, whether in a combatant or non-combatant capacity. We are conscious of what this attitude, under existing circumstances, may mean. No one who really understands our position will accuse us of either disloyalty or cowardice; for our record has proved our submissiveness to the powers that be, and to maintain our position under present conditions requires greater courage than to accept non-combatant service. But believing as we do, that any form of service under the military arm of the government means responsibility, either directly or indirectly, for the taking of human life and other destructive acts of war, we cannot consistently do otherwise than hold aloof from every form of military service. Our people have at all times refrained from voluntary enlistment for service in any form under previous military laws, and for us now to accept service under the military arm of the government, would be equivalent to a denial of the faith and principles which we have held as vital to our spiritual well-being and eternal salvation.

We appeal to the President of the United States and all others in authority to bear with us in this attitude and not to construe our position as a lack of appreciation for past

favors or as an act of disloyalty; also to grant unto us full liberty of conscience and the free exercise of our faith.

Recommendations

1. **To the Brotherhood.**—We recommend that in humility we seek at the throne of grace the blessing which others have sought to secure through the power of the sword. That we continue our prayers in behalf of the rulers of our land and all others in authority, continue to pray for the peace of nations; that we maintain a calmness of mind and heart that naturally accompanies a trust in God; that we refrain from uncharitable criticism in any form, and avoid heated controversy with those who do not agree with us on points of doctrine, missing no opportunity of complying with the Scriptural injunction of returning good for evil.

2. **To Our Brethren Liable for Military Service.**—We recommend that they comply with every requirement of the government, availing themselves of every opportunity to present their claims for exemption, exercising care that they do not commit any acts that could be rightfully interpreted as desertion or treason—and at the time when they receive the summons to enter the military service, they present themselves to the authorities and meekly inform them that under no circumstances can they consent to service, either combatant or non-combatant, under the military arm of the government, citing them to the fact that they are members of a church whose creed and principles forbid them to have part in war in any form, and that their consciences coincide with this position; submitting to any penalty the government may see fit to inflict, trusting the Lord for guidance and protection.

3. **To Our Conferences and Congregations.**—We recommend that they make every provision for the wellbeing of our brethren who may be called upon to suffer on account of their faith as a result of this trying situation. While we expect an attitude of submission and loyalty on the part of our members, we should not deal harshly, but charitably and with consideration, with our brethren who may be put to the test these days of trial.

With a fervent prayer to Almighty God that He may

bless and so direct the rulers of our land that we may lead a quiet and peaceable life, in the full exercise of our religious convictions; that we, as His children, may be faithful to and contend earnestly for the faith once delivered to the saints; that God in His wise providence may overrule all to the glory of His name and the strengthening of His cause among men, we humbly subscribe our names to these declarations and pledge our powers in devotion to the principles herein set forth.

This statement was signed by 54 bishops, 110 ministers, and 35 deacons.

Preparations were also made for looking after the interests of the young brethren who had been drafted into the army but who could not conscientiously have any part in military service. These young brethren, as a rule were kept in detention camps, and before the War was ended several hundred nonresistants (many of them Mennonites) had been sent to military prisons because their conscience forbade them to have any part in noncombatant military service. These were visited regularly by the brethren who had been appointed for such work. Among those active in this work were Aaron Loucks, D. D. Miller, J. S. Hartzler, E. L. Frey, A. G. Clemmer, J. C. Habecker, I. B. Good, D. H. Bender and others.

In the light of all other events in the history of this country, there had never before been a conflict of arms in America that more generally affected the Mennonites, or brought to them more widely extended disturbance than at the time of the great World's War.

There were cases also where officials of the Mennonite Church were arrested, arraigned in Unit-

ed States courts, and heavily fined for alleged violations of the Espionage law, passed during the War for the purpose of restraining enemies of the country for working against the policy of the government during the War. Among these we may name the case of S. H. Miller of Shanesville, Ohio, arraigned before a U. S. court in Cleveland, Ohio, and the writer in company with Rhine W. Benner, who were fined before a court in Martinsburg, West Virginia.*

At a later period in the war many of our brethren who had long been held in camp, were allowed to go out into farming sections of the country to assist in the gathering and the storing of crops, but a careful regulation was adopted so that in no case were they allowed to go to their own homes or neighborhoods. In some cases where the brethren arrived at the places assigned, threatenings to lynch them became at times loud and frequent.

After the armistice was signed all our brethren were called back to camp, where they appeared to have been among the first to get their discharges. Though the hardest tests appear to have come upon the brethren who were called into camp, and still more so while confined in army prisons, yet many of them were also severely tried at their homes. Solicitation to invest in liberty bonds and War savings stamps was made in strong terms to our people. Where they refused to contribute to the

* For an extended description of the experiences of Mennonites during these trying times, read "Mennonites in the World War," by J. S. Hartzler, published by Mennonite Publishing House, Scottdale, Pennsylvania.

different war funds, threats were made and some put into execution,—such as tar and feathering, painting houses and barns in yellow, and decorating autos and buildings with flags.

The War closed in November, 1918. It left millions of people in war-stricken countries homeless, helpless, penniless, hopeless, dying by thousands from famine and pestilence. While not willing to help prosecute the War, Mennonites were not slow to contribute their mite toward the relief of suffering humanity. Accordingly there was organized in Dec. 1917 a relief commission known as "Mennonite Relief Commission for War-sufferers." Volunteers were sent to France, to the Near East, and later to Russia. There have been few changes made in this organization, the present Executive Committee consisting of Aaron Loucks, D. D. Miller, Eli Reist, Levi Mumaw, and E. L. Frey. In common with other Mennonite relief organizations, a Mennonite Central Committee was organized to look after the poor in Russia and, in co-operation with the Mennonite Colonization Committee, to help such Russian Mennonites as desire it, to come to America.

As an evidence of their sincerity, Mennonites, since the armistice was signed, have volunteered to serve with the reconstruction forces without pay; besides these people as a body have within the six years since the war is over, contributed over a million dollars for the support of the hungry and destitute in war-torn lands. Of the many thousands who clamored for entrance into the field of strife, there are a large percent who aver that never again could they be induced to go into the ranks of the army

because the solemn conviction has come to them that war is un-Christian, destructive and murderous. It is estimated that where the noncombatant life was advocated in this country by thousands, before the war, the same principle is now being espoused and fostered by millions, since the war.

Two years after the meeting of the Mennonite General Conference at Yellow Creek, at which time steps were taken looking after the interests of young brethren during the War, this same body met in regular session at Harrisonburg, Virginia, August 27-29, 1919. At this meeting the following paper was drawn up and adopted:

OUR POSITION ON PEACE

An Expression of Gratitude

We, the Mennonites of United States, Canada, and India, in General Conference assembled near Harrisonburg, Va., August 27-29, 1919, express our gratitude to our Heavenly Father "who maketh wars to cease unto the ends of the earth," that peace has again returned to the warring nations with which we are identified, and that during the trying times of the past few years since we last met in session near Goshen, Ind., August 29, 30, 1917, He has kept us in His loving care and given us grace to preserve our testimony of peace to the world.

We further wish to express our sincere gratitude to those in authority who paused in the midst of pressing cares and duties to give ear to our appeals and by recognizing our petitions made it possible for us to engage in pursuits consistent with our faith.

A Statement of the Doctrine of Peace

As followers of Christ we believe His Gospel to be a Gospel of peace. "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 1427). "But I say unto you, love your enemies, bless them

that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you, that ye may be the children of your Father which is in heaven" (Matt. 5:44, 45). "If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good" (Rom. 12:18-21). And now that the nations have returned to the pursuits of peace we believe that our brethren should continue to apply the principles of peace and nonresistance to all their activities; in business, by seeking not their own but every man another's welfare; in dealing with those at variance with us, by rendering good for evil under all conditions; in the reconstruction of devastated lands and their rehabilitation and any constructive or relief measure helpful to man, by rendering assistance in men and money; in every walk of life manifesting the spirit of love and good will toward all men.

The experience of the past few years has brought about a change in the minds of many with reference to maintaining a large army and making military training compulsory and universal. This, according to our faith, would require of us service which, we believe, would involve the violation of a principle of the Gospel of Christ whose teachings we regard as our rule of life and conduct.

We are conscious of the consideration our government has given to those men who on account of their religious convictions and faith could not serve in the military establishment, and now in the event that military training and service become universal and compulsory, we humbly plead that such provisions be made in the law that we may be exempted from military training and service.

Recommendations of the Peace Committee to the General Conference

We recommend that this General Conference appoint a standing committee of five brethren whose duty it shall be

to study any legislation of the nation, or its several states, that may come up for consideration which affects our faith who, in co-operation with the Executive Committee of the General Conference, shall take such steps as they deem necessary to give such information to the Church as may tend to preserve the unity of the faith, and to bring our position before any officials or representatives of Government for their consideration that we may continue to enjoy religious liberty as provided by the constitution of the United States.

Whereas this body, the Mennonite General Conference, has declared its position on peace and the proposed universal compulsory military training, and,

Whereas such statement may be of interest to the chief officials of our land, be it,

Resolved, That a copy of said statement, "Our position on Peace," as passed by the said Mennonite General Conference in session near Harrisonburg, Va., August 27-29, 1919, be sent to the Honorable Woodrow Wilson, President of the United States and such other officials as may be deemed advisable.

CHAPTER XX

HISTORICAL OUTLINE OF MENNONITE LITERATURE

The first printing press known to be established in a Mennonite community was set up by Christopher Sauer at Germantown, Pennsylvania, in 1738, and it was here that the first quarto edition of the German Bible was printed.

This printshop is said to have been patronized in a general way by Mennonites, but it is shown that their patronage along this line turned in part in the direction of the Pietist community at Ephrata in Lancaster county.

Heinrich Funck had his work entitled, "Ein Spiegel der Taufe, Mit Geist, Mit Wasser, und Mit Blut," issued from Sauer press. Sauer also published a reprint of Christopher Dock's "Schuleordnung," but the original issue of this work is thought to have come from the Ephrata printshop as early as 1744. Copies of this work may still be found in some of the large public libraries of the United States, as it is prized very highly by the antiquarian as the first book ever printed in America on the subject of school discipline.

Aside from the Bible, "Der Blutige Schauplatz oder Martyrer Spiegel" is perhaps the largest and most extensive literary work ever produced by Mennonites. It was in 1748 that the great work was undertaken and completed at Ephrata under

the supervision and direction of two prominent Mennonites, Heinrich Funck and Dielman Kolb. The paper for this great book was manufactured at the same place, six men being engaged on the paper mill, while nine others labored in the translation from the Dutch, in type-setting, proof-reading and binding.

Copies of this edition are said to be rare, being found only in public and private libraries where German books are kept. The writer has a complete copy, of which the binding, metal corner clips, and side clasps are all intact. It contains over twelve hundred pages, and bears on the title page the imprint of—

EPHRATA IN PENNSYLVANIA.—DRUCKS UND VERLAGS DER BRUDERSCHAFFT.
ANNO — MDCCXLVIII

A. The Production of German Books*

At a very early period there was printed at Ephrata an excellent book designed for young readers that bears the significant title of "Goldene Aepfel

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* Where not defined in the text the following translation is given for the benefit of readers who are not familiar with the meaning given in German titles here used.

"Goldene Aepfel in Silbernen Schalen."
"Golden Apples in Pictures of Silver."
"Gebete auf alle Stunden des Tages."
"Prayers for Every Hour in the Day."
"Der Kleine Kempis oder Kurze Sprüche."
"The Smaller Kempis or Short Verses."
"Der Psalter des Königs David."
"The Psalms of King David."
"Das Kleine Davidische Psalterspiel."
"David's Smaller Psalmody."

in Silbernen Schalen." As evidence that this work had general circulation among German people in America, appears in this that when the estate of Martin Kauffman (who died in 1749) was probated in the court of Augusta county Virginia, among other books of his library were ten copies of "Golden Apples in Silver Shells." Apparently this book, in pattern and form, was similar to that lately published by J. B. Smith under title of "One Thousand Best Bible Verses."

When the estate of "Felty Showalter," who died during the pioneer days, was offered for sale at public auction, near what is now Broadway, Virginia, there was a book sold bearing the title, "Predigt Buch" (A Sermon Book), auctioned off at a price that equaled about half of that brought by a horse or a cow that was sold at the same sale.

It may not be generally known that "Die Wandelnde Seele," (The Wandering Soul) is the

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"Oekonomie oder Haushaltungskunst."
"Economy or Skill in Household Affairs."
"Handbüchlein durch Dietrich Philip."
"Handbook by Dietrich Philip."
"Choral Gesangbuch."
"Hymn Book."
"Gesangbuch." "The Hymn Book."
"Katechismus zum Gebrauch in Schulen."
"A Catechism for Use in Schools."
"Die ganze Heilige Schrift."
"The Complete Holy Scriptures."
"Kurzgefaszte Kirchengeschichte und Glaubenslehre."
"The Small Church History and Presentation of Doctrine."
"Die Gemeinschaftliche Liedersammlung."
"Collection of Hymns."
"Die Kleine Geistliche Harfe der Kinder Zions."
"Spiritual Harp for Zion's Children."

product of a Mennonite author. This work appeared among German American readers about the year 1745. Other German books known to form a part of many Mennonite libraries in Pennsylvania, Maryland, and Virginia are arranged in the following chronological order.—

"Gebete auf alle Stunden des Tages," arranged in 1789, by Johann Haberman.

"Der Kleine Kempis, oder Kurze Sprüche," published by Peter Leibert at Germantown, Pennsylvania, in 1795.

"Der Psalter des Koenigs David," printed at Baltimore, Maryland, in 1796 by Samuel Sauer.

"Der Kleine Davidische Psalterspiel," published by Samuel Sauer at Baltimore, Maryland, in 1797.

"Oekonomie, Oder Haushaltungskunst," issued from the publishers Johnson & Waner, No. 147 Market St., Philadelphia, Pennsylvania.

"Handbuechlein durch Dietrich Philip," published by Joseph Ehrenfried, at Lancaster, Pennsylvania, in 1811.

"Christliches Gemüts-Gespräch für die Jugend." "A Spiritual Conversation on Saving Faith."
"Der Evangelische Botschafter." "The Evangelical Ambassador."
"Eine Verhandlung von der Aeusserlichen Wassertauf und Erklärung des Irrtums." "A Treatise on Water Baptism and What has been Erroneously Declared as Water Baptism."
"Herold der Wahrheit." "Herald of Truth."
"Der Jugendfreund." "The Youth's Friend."
"Der Waffenlose Wächter." "The Weaponless Watchman."
"Der Familien Kalender." "The Family Almanac."
"Die Mennonitische Rundschau." "The Mennonite Review."

"Choral Gesangbuch," issued by Joseph Funk in 1816, who is recognized as the father of sacred song in Virginia. Printed at the office of Laurenz Wartman at Harrisonburg, Virginia.

"Gesangbuch," published in 1821 at Canton, Ohio, by Schaeffer & Sala.

"Katechismus zum Gebrauch in Schulen," first published in Europe, in 1797, and reissued at Waterloo, Ontario, in 1823.

"Die Ganze Heilige Schrift," printed by Kimber and Scharpless, at Philadelphia, Pennsylvania, in 1830.

"Kurtzgefaszte Kirchen-Geschichte und Glaubenslehre," by Benjamin Eby in 1841, printed at Berlin (now Kitchener) Ontario.

"Die Gemeinschaftliche Liedersamnlung," by Heinrich Eby, at Berlin (now Kitchener) Ontario.

"Die Kleine Geistliche Harfe der Kinder Zions," printed at Doylestown, Pennsylvania, by Young & Loeb in 1848.

"Christliches Gemüths Gespräch für die Jugend," by Christian Burkholder, printed in 1839 at Berlin (now Kitchener) Ontario.

"Der Evangelische Botschafter," edited by Henry Bartolet of Skippach, Pennsylvania, in 1836.

"Eine Verhandlung von der Aeusserlichen Wassertauf und Erklärung der Irrthümer," by Peter Burkholder, printed at the office of Laurenz Wartman, Harrisonburg, Virginia, in 1818.

"Herold der Warheit," published originally at Chicago, Illinois, by John F. Funk & Brother, and later moved to Elkhart, Indiana. Also "Der Jugendfreund," by the same firm.

"Der Waffenlose Wächter," edited and published by Samuel Ernst, in Lancaster County, Pennsylvania, and later issued from Olathe, Kansas where in 1891 it was discontinued.

"Der Familien Kalender," originally issued from Mennonite Publishing Co. Elkhart, Indiana. Later published at Scottdale, Pennsylvania.

"Die Mennonitische Rundschau," First published at Elkhart, Indiana, in 1877 and by Mennonite Publishing House, Scottdale, Pa., from 1908 to 1923, and since then by Herman H. Neufeld, Winnipeg, Manitoba.

B. Later Products in English Literature

"Genuine Church Music," edited by Joseph Funk, Mountain Valley, Virginia, and printed in 1832 by Robinsin and Hollis, Winchester, Va.

"A Confession of Faith of the Christians known by the Name of Mennonite, in Thirty-Three Articles, with short Extract of Their Catechism, Also Nine Reflections," by Peter Burkholder. (The same was translated from his German Manuscript, by Joseph Funk into English, and published at Winchester, Virginia, by Robinson and Hollis, in the year 1837.)

"A Collection of Psalms and Hymns and Spiritual Songs." This was first issued in 1846 and is the first edition of an English hymn book put out by Mennonites in America. It was compiled without song staff by a committee of three appointed by the Virginia congregations,—composed of Joseph Funk, David Hartman, and Joseph Wenger. The first edition of this work contained an appendix and was

printed at Winchester, Virginia. Later editions were printed by Joseph Funk and Sons, Singers Glen, Virginia, while the sixth edition was printed in 1880 by Mennonite Publishing Co., Elkhart, Indiana.

From this last edition the German hymns in the appendix were eliminated and sixty-five English hymns substituted. The committee selected for compiling the new list were Emanuel Suter, Michael Shank, and John S. Coffman.*

"The Harmonica Sacra," a standard work on sacred music was edited and first printed on the press of Joseph Funk at Singers Glen, Virginia, in the year 1847. By 1870 this work had run through seventeen editions, and the total number sold by that time was 80,000 copies.

In the year 1915 the eighteenth edition of this work was published by Mennonite Publishing House, Scottdale, Pennsylvania, by Noah Blosser, Dale Enterprise, Va., a relative of Joseph Funk.†

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* It should be mentioned that this committee while occupied with its work had one original hymn donated to this list by Mrs. Annie L. Price, the wife of the Presbyterian minister then at Mt. Clinton, Va. This hymn is being sung far and wide throughout our Mennonite congregations in the United States and Canada. It is No. 49 in Church and Sunday School Hymnal:—

"Above the trembling elements,
Above life's restless sea,
Dear Saviour, lift my spirit up—
Oh, lift me up to thee."

† The impulse and love for sacred song given from the use of this book went forth as a great wave among thousands of people in a number of the eastern states. Harvest hands and haymakers spent the noon hour singing. Sunday afternoon gatherings of the young people in homes, school houses, and churches were en-

"Conversation on Saving Faith for the Young," translated and arranged by a committee at Berlin (now Kitchener,) Ontario, in 1856.

This work became the basis on which the Minister's Manual was compiled and issued from Mennonite Publishing Company, Elkhart, Indiana, in 1890. Still later an edition of the original was published in 1921 by John W. Weaver, Union Grove, Pennsylvania.

"An Address to the Young," by Christian Burkholder, of New Holland, Pennsylvania. In 1857 printed in English at Berlin (now Kitchener) Ontario.

The Canadian Edition of "Psalms and Hymns and Spiritual Songs" with German Appendix was arranged by a committee of that country in the year 1758.

"The Musical Advocate and Singers' Friend," published at Singers Glen, Virginia, by Joseph Funk and Sons. This periodical was issued monthly for some years, the first number appearing in July, 1859.

"This journal was discontinued during the Civil War, but after the cessation of hostilities, it was re-

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gaged for hours in tireless singing, while in some cases soldiers took the Harmonia Sacra along with them to camp, where the weary hours were whiled away in sacred song.

Those who were children and young people of those early days are now the old people of today. In keeping with the noble sentiment created in early life, it is a custom well preserved in many of these communities for having old people's song services as an annual occasion in most all churches regardless of denominational lines.

newed under the firm name of Joseph Funk's Sons (the senior member having died, Dec. 24, 1862).

"The Herald of Truth" was established at Chicago, Illinois, in 1864 by John F. Funk & Brother. It was long issued as a monthly by the same firm at Elkhart, Indiana. After becoming well established as the representative publication for the Mennonite Church, it became a weekly issue. Since its taking over in 1908 by the Mennonite Publication Board, Scottdale, Pennsylvania, it is known as "Gospel Herald."

"The Family Almanac," was first published by John F. Funk & Brother in 1870 at Elkhart, Indiana. It is now issued from Scottdale, Pennsylvania.

"An Intermediate Question Book," first published in 1880 and "A Primary Question Book," appearing in 1883, was edited and approved by a committee in Lancaster county, Pennsylvania, and printby the Mennonite Publishing Company.

"The Watchful Pilgrim," published at Dale Enterprise, Virginia, by Abram Blosser in 1880. It continued as a monthly publication for a number of years, until failing health of the editor required its discontinuance.

"The Martyrs' Mirror" was published in English in the year 1886. It is a volume of eleven hundred pages that was issued for the first time in that language by Mennonite Publishing Company. The translation of this work was made from the Dutch edition of 1660 by a noted linguist, John F. Sohm, who in the "Translator's Preface," states that the closest attention and energy of nearly three years were required to complete the work. Among the

many difficulties that were met was that the original was written in a language that had long since become obsolete, and that there was no dictionary available to get the true meaning of many words used in the original text.

Notwithstanding the many difficulties that were met in making the translation, it is evident that this is by far the most authentic version of the history of Christian martyrs of the past, and by which the present generation may know of the testimony of their forefathers, which they gave even to the extremity of great bodily suffering and death. It is one of the few books extant by which believers of today may live and abide in the company of the apostles and martyrs of the centuries of world history gone by.

Some of our people have laid this book aside long before its perusal had been finished, because of the harrowing and heart-rending accounts of torture and suffering that are given; but aside from the Bible itself there is possibly no other book that should serve more as a stimulant and a means of fortitude to the persecuted and oppressed Mennonites of to-day.

"The Church and Sunday School Hymnal," was arranged by a committee composed of Eli S. Hallman, D. D. Miller, and J. S. Shoemaker. The first edition of this work was printed in 1902 by Ruebush-Kieffer Company, Dayton, Virginia. A Supplement was added in 1911. It is still in common use in our congregations.

"The Gospel Witness," was founded at Scottdale, Pennsylvania, in 1905 by the Gospel Witness

Co. It continued as a weekly publication until it was merged with the "Herald of Truth" and became known as "Gospel Herald."

"Infant Lesson Book for use in Sunday Schools," edited and compiled by John S. Coffman in 1880. It is a booklet of fifty yages, and consists of questions and answers for very young learners. It was printed under the sanction of the bishops of the Lancaster Conference of Mennonites and was issued by Mennonite Publishing Company.

"Life Songs," issued from Scottdale, Pennsylvania, in 1916, after being compiled by a committee composed by C. Z. Yoder, J. D. Brunk, S. F. Coffman, S. R. Good, Ed. Miller, and Walter S. Yoder.

CHAPTER XXI

HOW MENNONITES LIVED IN FORMER GENERATIONS

The following chapter comprises in part a contribution from the writer that appeared in "The Family Almanac" of 1924.

Likely there are many people of the present generation who are able to recall the kind of literature used by our forebears, and what were their manner of life and habits of industry several generations ago.

Mementos and souvenirs are occasionally found that portray in vivid form certain aspects of early life among our people, and which suggests the use of some long-forgotten and unthought-of things, of which brief mention is made in this article.

Die Ganze Heilige Schrift

We have on our desk a comparatively small pocket edition, size 4 by 6 German Bible, printed at Marburg in Europe in 1740 by Johann Heinrich Stocks. Besides the thirty-nine books of the Old Testament and the twenty-seven of the New Testament, this work also contains the fourteen Apocryphal books. Another department sets many of the Psalms, each to a separate staff of music in which there is no harmony of parts, as only a single line of melody appears.

"A Gesangbuch" (hymn book), department fol-

lows with a long list of "Catechismus" for the benefit of young readers and Bible students.

The most remarkable feature about this work is its smallness in bulk, its width and thickness being about the same, while the size of type is about one grade larger than the microscopic. This book is an evidence that the young and rising generation was by no meanns neglected in the early pioneer home. Another book of this class lies before me bearing title of "Der Kleine Kempis." The contents appear in form of Scripture quotations, proverbs and prayers edited by Thomas A. Kempis in 1450 and reprinted in 1795 by Peter Leibert, Germantown, Pa.

The Large Folio Bible

Hidden from view on some out of the way shelf of our family libraries, or under the pulpit desks of some of our more ancient places of worship, are to be found some of the older folio size German Bibles that were printed at Nuremberg in Europe 135 to 150 years ago. These were brought to America by the first settlers and home makers among our people. These rare old relics are today an evidence that the sacred Scriptures were read and studied with a degree of veneration that speaks volumes for the pious prayer-life of our ancestors of several generations ago.

The writer has in his possession a Nuremberg Bible of 1788. This volume is gotten out in heavy board binding and covered with sheepskin in natural color. The corners are ornamented with metal clips and the sides held together with tight holding clasps. This work also contains as many as 150 wood en-

gravings that set forth in striking imagery the prominent scenes represented in Bible History. Another interesting department of these old Family Bibles appears in the pages set apart for entering dates of births, marriages and deaths. Record is found here of generations long past that would otherwise be lost because in our earliest burying grounds, gravestones now marking their last resting places on earth are either entirely barren of inscription from the beginning, or their tracings have become obliterated by the hand of time.

The tradition is handed down to our day, that in those early times the peculiar though sacred custom prevailed that when preparing to occupy a vacant or newly made home, the family permitted no other article of household furniture to be placed inside until the family Bible had first been carried in and ceremoniously laid on the altar stand that had been provided for it. From this act we get conclusive evidence from our forefathers, that among all articles of house furnishing, the family Bible held first place.

The first and perhaps the only original "Gutenberg" Bible to reach America, was sold in 1911 at public auction at the sale of estate of Robert H. Hoe, New York, to Henry P. Huntington, at the amazing price of $50,000. This Bible was printed in Latin in about the year 1455 and was set up in Gothic or old German type and consisted of 1,282 pages arranged in two columns with forty-two lines each.

The Old Grandfather's Clock

This ancient article of house furnishing for the

pioneer home took the form of a number of wooden wheels, that were unprotected by case or cover, but operated behind a dial face. Over this moved what were termed a set of beckoning hands to indicate the lapse of time by hours, minutes and seconds. The motive power of this kind of clock was furnished by deep, bucket-like receptacles, suspended by brass chains, that were filled with scraps of iron, lead, and other heavy material, under the proper weight was attained for keeping the mechanism in motion and the low-hung pendulum at the proper swing. The clock was wound up by means of a draw chain that turned a winding drum and drew up the weighted bucket on one side, while the chain was unwinding itself on the other.

The machinery of the clock was usually balanced on one or more pegs fastened in the wall, while the weights with their long, pendant chains hung in full view below. In later years the pioneer clock became inclosed in a tall case—narrow in the middle, but wider at bottom to afford plenty of room for the pendulum to continue its swing.

The Sausage Chopping Block

During the butchering season in pioneer days the loud clattering noise made by the sausage chopping machine was carried by the winds far and wide over a neighborhood, and invariably marked the advent of fresh sausage for every table on that particular date. The beautiful custom prevailed with the housewife to send messes to all neighbors who lived within hearing of the sausage machine when in operation. This machine was so constructed that

a large revolving block two feet or more in diameter, with properly cupped edges, became the receptacle in which the meat was placed. Over that was fastened a heavy frame bearing a number of strong, wooden springs. To each of these were attached a sharp knife of about a foot in length.

A shaft containing sprocket arms, being swiftly turned by hand, tipped up the springs and by this means the knives made rapid strokes on the meat as it lay underneath on the block. By means of a pulley and belt the block was made to turn slowly round and round, and within but a short time the meat was cut almost as fine as mush. As compared with the modern ground article old residents say that the only real sausage that has been palatable to their taste is that which came from the old time cutting block.

The Old Dutch Oven

It is known that the early pioneers of our country were seldom without their daily feast of warm bread. This was baked before the kitchen fireplace in a low, iron pot standing on legs. Over this was closely fitted a brim-shaped lid; when, with hot coals shoveled underneath as well as over the hat-shaped lid on top, the sponge of dough within was quickly baked into bread that was of a lightness and flavor calculated to please the taste and soothe the appetite of the most fastidious.

The Little Spinning Wheel and Reel

The deft little spinning wheel with its musical hummer, the wing spool, was long held as a most ingenious and useful household article. The wheel

itself, which was propelled by a foot-treadle, had on the outer edge a double groove for two bands, the one to run slightly faster the spool on which the thread was wound, while the other, going at a little slower speed, propelled the wing spool.

By this means the spinner was enabled to draw from a bunch of flax or tow placed in the distaff above, a fine but strong single thread as it rolled through a hollow spindle. After several hours' running, the main spool became filled. This single thread was then wound off on a reel which continued to run until a mechanism turned by the hub of the reel made a quick, keen snap. This indicated that one cut of yarn had been wound off. This was secured by cross-tying, and after a certain number of cuts had been unwound on the reel, the whole was slipped off and twisted into the form of a hank, similar to that in which cotton yarn is prepared for market.

The Linen Button

In being shown some of the garments worn by our great-grandfathers and great-grandmothers, there appears the linen button. This on examination turns out to be a tightly wound and compactly sewed together linen ball. This, fastened to the proper place on a garment, answers all the purposes of the modern flat button. The seamstress of the great-grandmother period, with the use of the bone needle, made by hand, not only the buttons and button holes, but cut and sewed together every article of clothing worn by herself and family, much of which was of the texture of fine and durable homespun linen.

In drawing a comparison between the rules and customs of the present day and age, and the good old days of the forefathers, we became struck most of all with the simple, free life that they lived in God's great out-of-doors of their time.

From traveling afoot, it seems a long step forward to horseback travel, which formed in the horse and his rider one of the finest combinations of life on earth. Later came days of wagons and carryalls, and still later came wagons with dashboards and spring-seats, to be followed by two-wheeled and four wheeled buggies, stage coaches, and railroad trains.

In a few more generations the pace quickened to bicycles and automobiles, and then the race between Mennonites and the world really began. Our people in large measure are now drawn into the mad rush and whirl of auto traffic streaming over the open thoroughfares of our country.

What shall we have next? Will it be aircraft in the form of monoplanes, biplanes, and zeppelins? Are our well-to-do people who now buy expensive automobiles for their children destined to next purchase airplanes for their boys to make daring exploits and maneuvers through the air? Yes, we are living in a wonderfully progressive age—but ah! we are also moving with the uncontrollable current of a fast age.

Let the burden of our prayers be to the end that the Mennonite Church be spared from the awful maelstrom that threatens its destruction.

CHAPTER XXII

EFFORTS FOR ESTABLISHING A RECONCILIATION

In the light of conditions mentioned in the previous chapter it should be stated that from the years 1858 to 1860 some strong action was taken for submitting terms to bring about if possible a reconciliation between some estranged factions that had severed connection with the main body of the Church. Officials of the Church were divided as to the wisdom of considering any overtures from the belligerents as conditions for peace. It was found that the active supporters of the movement were largely of the latter class and hence were not in all respects in harmony with the tenets of faith and discipline for which the parent body stood. Wisely or unwisely, many officials stood aloof from the movement.

It was a most critical time, and it is held by strong men of the Church today that had the reconciliation been effected, and the proposed General Conference for all Mennonites been organized at that time, most of the still greater rifts and divisions that have happened to the Church since then might have been averted.

At the time of this period of great unrest throughout the Church, Martin Burkholder, one of the prominent Bishops of the Virginia Conference, started on a horseback journey to Pennsylvania,

where he used his influence and effort for establishing a General Conference as a means for maintaining the government and discipline of the Mennonite Church. From Pennsylvania, Bro. Burkholder journeyed on to Canada, and still later reached the congregations in eastern Ohio. While here, he made the discovery that whatever favorable sentiment he had been able to create during his journey through Pennsylvania and Canada had been counteracted and reversed by brethren who had followed his track for that purpose. Finding that his efforts were fruitless, he returned home, and near the close of the year 1860 he became seriously sick and died at the age of forty-three. His taking away in the prime of life, and in the midst of its greatest activity, was the occasion for lament and deep mourning among the congregations where he labored.

From 1870 to 1877 there was great influx of Mennonites to the United States and Canada from Russia. More than a thousand families located in Kansas, Nebraska, the Dakotas, and Manitoba. At least five hundred families are said to have located in Kansas alone. Though the main body of Mennonites of America contributed largely to the support of the fund required for their passage to our shores, and also after their arrival in their new quarters, of the 10,000 Russians who reached America during the seventies, only a few of them affiliated with the main body while most of them allied themselves with what are now known as the General Conference Mennonites, the Holdemanites, and other bodies who had become separated from the mother Church.

One commendable characteristic of the Russian

Mennonites is seen in the fact that they were able to preserve their literature and their native language through all the privations and hindrances in Russia, as well as during the fifty years since their location in America.

When Cornelius Jansen and his son, Peter Jansen, arrived in Virginia on a prospecting trip for homes for their people, it was found that both could speak fluently in German and also had good command of the Russian language. They seemed much impressed with the country around Dale Enterprise.

CHAPTER XXIII

PLANS FOR ESTABLISHING GENERAL CONFERENCE UNITY

Mention has already been made regarding a movement made more than sixty years ago looking to the establishment of a General Conference for the Mennonite Church proper in America. Sentiment favorable to General Conference took form with the Amish Mennonite brethren, and for twenty-six years, "Diener Versammlung" (Ministers' Meetings) were held at stated periods from 1862 to 1878; but from lack of perfect unity among all the ministers who assembled in large bodies from as far east as Pennsylvania, and as far west as Iowa, it seemed more and more difficult to get all congregations represented to work together in harmony.

Almost a quarter century was allowed to roll by following these earlier efforts to get General Conference oversight to be recognized among Mennonites or for sufficient strength to materialize for establishing permanent union. In the year 1890, correspondence and editorial comment began in earnest through the "Herald of Truth" as a medium, and sufficient sentiment was created for nine out of the fourteen of the Mennonite and Amish Mennonite conferences to give favorable expression for a General Conference.

The five local conferences that had, up until this time withheld their approval, were Lancaster, Fran-

conia, Washington Co. Md., Franklin Co. Pa., Eastern A. M., and Virginia. These eastern conferences were all united by the peculiar ties of kinship, as well as by a bond of fellowship that had been long kept warm by an exchange of helpful visits regularly made between them. Hence none of these felt so much in need of the unifying effect that was so keenly felt by the smaller and far more scattered congregations of the western states.

After a number of years more of personal consultation and correspondence between leaders of the Church east and west, the time seemed ripe for some difinite step to be taken. A committee of five representatives from as many western conferences met at the Union Church, Tazewell Co. Ill., on Thursday May 7, 1896. The five brethren who were present and took part in the deliberations of this meeting, were Albrecht Schiffler, John N. Durr, E. M. Hartman, D. J. Johns and Daniel Kauffman.

On organization John N. Durr was made permanent chairman and Daniel Kauffman secretary of the committee. A second meeting of this committee met at the Mennonite Church in Elkhart, Indiana, on Nov. 27, of the same year, with eleven members present, at which time it was decided that a preliminary meeting should be called one year hence to consider whether or not a General Conference should be called. The committee in making its call for a preliminary meeting, outlined the following salient points that would in all probability come up for consideration at that time.

"The preliminary meeting is not to be considered as a General Conference. We hope to derive many of the advan-

tages of a General Conference by being brought into contact with our brethren from various parts of our country by becoming better acquainted with one another's motives* * * * There will be no resolutions passed touching any question of Church policy on which our people may entertain differences of opinion. There will be no authoritative action taken that in any way may be the cause of the least sign of division, * * * *.

"The questions which the meeting will probably be called on to consider, will be something on this order: What is the condition of the Church in the different parts of the United States and Canada? What can be done that will keep our people solidly grounded in the faith, united on Gospel principles, and active in service? What should be the relation of the General Conference to the District Conferences? What should be the nature of the General Conference, how often should it be held and how shall it be conducted, etc? * * * * After all this has been done, we are ready to answer the question: Shall we have a General Conference"?

In compliance with the call made by the committee, and the definite arrangements that were made, the Preliminary Meeting met at the Pike Church near Elida, Ohio, Nov. 11, 1897. In this assembly all but one of the sixteen different conference districts were represented (officially or unofficially) and this date goes down on the pages of history in the Mennonite Church as one when all present deeply felt the seriousness of the occasion as well as the grave responsibility committed to each one.

The great question of all other questions that finally came up for decision was as to whether or not the call framed by the committee shall be voted for in the affirmative. In the discussion some dwelt with fervor and earnestness on the great benefits that would come to the Church at large. Others,

and they were not a few, spoke of the seemingly hostile attitude of the large and far more populous districts of the east. The thing most greatly feared of all was that the action of this body might be followed by the peril of a Church riven in twain. It was a time of great anxiety that left the fate of the General Conference, as it were, trembling in the balance. It had become evident that there were many brethren present who, in the light of these things, were afraid to vote.

It was at this critical moment that Bishop Andrew Mack of the Franconia Conference gave an earnest address in German that had the effect of soothing and comforting the fearful and doubting brethren. He made it clear to all that the attitude of the eastern conferences was not hostile to the General Conference movement as it applied to the west; that the passive attitude prevailed among them because there was no condition there that suggested a need for General Conference action. If the congregations in the west were in such circumstances that they needed a General Conference, he said, we are ready to let them have it, and no one need to fear a division or separation in fellowship from us because you vote for something that you stand so much in need of. We know that you need it, and why not vote for it?

These last sentences he uttered served to greatly dispel and remove the doubts and fears that had become so manifest. Without further speaking the meeting went reverently and confidingly into a season of silent prayer, the great question was committed to the God of heaven and earth, who was

now invoked to speak His will through the brethren. The vote was then taken which resulted in almost unanimously declaring in favor of a General Conference.

The plans outlined by which the General Conference was to be governed and its business carried on was to the effect that it should be composed of delegates from all district conferences and congregations who are in harmony with the Eighteen Articles of the Confession of Faith adopted by the Conference of Mennonites held at Dort, Holland, in the year 1632, and who agree with and are in harmony with the doctrines, teachings, ordinances, and rules of order maintained and practiced by the sixteen district conferences of the United States and Canada.

The following table shows time and place where each meeting was held, number of bishops, ministers and deacons with names of moderators and secretaries who attended and served. The table includes the Preliminary Meeting and also the place where the session of 1925 is expected to convene.

Name of Church and P. O. Address	When Held	Bishops Present	Ministers Present	Deacons Present	Delegat	Moderators	Secretaries
Pike	1897	23	41	6		J. N. Durr	Geo. R. Brunk
Elida, Ohio						J. F. Funk	D. H. Bender
Haldeman	1898	23	47	8		Daniel Kauffman	D. H. Bender
Wakarusa, Ind.						D. J. Johns	J. S. Hartzler
Science Ridge	1900	14	40	9	22	Daniel Kauffman	D. H. Bender
Sterling, Illinois						D. J. Johns	John Blosser
Pike	1902	12	45	14	19	Daniel Kauffman	J. S. Shoemaker
Elida, Ohio						D. J. Johns	J. S. Hartzler
Berlin	1905	14	54	11	25	J. S. Shoemaker	C. K. Hostetler
Kitchener, Ontario						D. J. Johns	J. S. Hartzler
Howard-Miami	1907	25	70	16	24	J. S. Shoemaker	J. S. Hartzler
Kokomo, Indiana						D. D. Miller	
South Union	1907	25	70	16	24	D. J. Johns	S. F. Coffman
West Liberty, Ohio						I. J. Buchwalter	Sam Gerber
Bloughs	1911	31	69	13	34	S. F. Coffman	J. S. Hartzler
Johnstown, Pa.						E. L. Frey	C. Z. Yoder
South Union	1909	37	65	14	24	D. D. Miller	S. G. Shetler
Kalona, Iowa						Aaron Loucks	Abram Metzler
A. M. Central	1915	43	76	19	31	D. H. Bender	J. S. Hartzler
Archbold, Ohio						S. E. Allgyer	S. G. Shetler
Yellow Creek	1917	34	112	35	32	E. L. Frey	J. S. Hartzler
Goshen, Indiana						J. K. Bixler	S. G. Shetler
Assembly Park	1919	54	138	41	33	S. G. Shetler	J. S. Hartzler
Harrisonburg, Va.						S. C. Yoder	S. Gingrich
Sycamore Grove	1921	43	78	14	135	S. C. Yoder	J. S. Hartzler
Garden City, Mo.						N. B. Stauffer	N. E. Miller
Waterloo	1923	49	119	35	203	J. A. Ressler	J. S. Hartzler
Waterloo, Ontario						S. E. Allgyer	N. E. Miller
Home for Aged	1925					Simon Gingrich	N. E. Miller
Eureka, Illinois						D. A. Yoder	O. Burkholder

CHAPTER XXIV

LIST OF AMERICAN MENNONITE BOOKS AND PERIODICALS

Name of Publication	When first Published	Name of Author or Editor	No. of Pages
Ausz-Bundt	1742		812
Ein Spiegel der Taufe, mit Geist, mit Wasser, und mit Blut	1744	Heinrich Funck	
Güldene Aepfel in Silbernen Schalen	1745	Michael Sattler and others	812
Der Blutige Schauplatz oder Märtyrer-Spiegel	1748	T. J. van Braght	1220
Restitution	1763	Henry Funk	
Die Wandelnde Seele	1768	J, P. Schabaelje	470
Christliches Gemüths-Gespräch (Catechism)	1769	Gerhard Roosen (Printed at Ephrata, Pa.)	
Ernsthafte Christenpflicht (Prayers)	1770	Printed at Ephrata, Pa.	
Das Ganz Neue Testament (Froschauer)	1787		792
Fundamentbuch	1794	Menno Simons	
Die Kleine Geistliche Harfe	1803	Christian Funk	
Address to the Young	1804	Christian Burkholder	80
Address to the Young (German)	1804	Christian Burkholder	80
Unparteiisches Gesangbuch (Sixth Edition, 1841)	1804		
A Mirror for All Mankind	1809	Christian Funk	96
Mennonite Confession of Faith (The Dort Confession of 1632)	1810		71

Name of Publication	When first Published	Name of Author or Editor	No. of Pages
Ehe der Christen	1811	Dietrich Philip	
Choral Music	1816	Joseph Funk	88
A Treatise on Baptism (German)	1816	Peter Burkholder	60
Erbauliche Predigten über höchst Wichtige Gegenstände des Christenthums	1830	Wilhelm Wynantz	298
Genuine Church Music	1832	Joseph Funk	208
Zeugnisse der Wahrheit oder Menno Symons Werke	1833	Menno Simons	
Mennonite Confession of Faith	1837	Peter Jansz Twisck	420
The Martyrs' Mirror (English)	1837	T. J. van Braght	1093
Eine Beschreibung der Neuen Creatur (Thirty-three articles)	1838	Abraham Gottschall	100
Godliness, Doctrine and Practice	1839	Benjamin Eby	180
History of Lancaster County	1844	Joseph Funk, Hartman and Wenger	360
Psalms and Hymns and Spiritual Songs	1846		
Conversation on Saving Faith	1846	Gerhard Roosen	250
The Harmonica Sacra	1847	Joseph Funk	350
Menno Simons' Leben	1848	B. K. Roosen	
Sammlung von Predigten	1852	C. J. van der Smissen and B. K. Roosen	
Kurzgefaszte Kirchen-Geschichte und Glaubenslehre der Mennoniten	1853	Benjamin Eby	238
Ermahnungen von G. Jutzi, nebst einem Anhang über die Entstehung der Amischen Gemeinde	1853	G. Jutzi and S. Zook	
Sendschreiben des christlichen Lebens	1854	Heinrich Nissley	

Name of Publication	When first Published	Name of Author or Editor	No. of Pages
Ein Chronik—oder Geschichtbüchlein von der sogenannten Mennonisten Gemeinde	1855	Jakob Stauffer	440
Musical Advocate and Singer's Friend	1859	Joseph Funk	16
Non-resistance Asserted	1860	Daniel Musser	74
Erbauliche Betrachtungen (Sermons)	1860	Jakob Denner	1252
Der Wahre Character von J. H. Oberholtzer	1860	J. H. Oberholtzer	115
Das Religions-Kirchen und Schulwesen der Mennoniten	1862	A. Hunzinger	192
The Old Ground and Foundation Taken from the Word of God	1863	John Holdeman	
The True Faith	1863	Menno Simons	
Christianity and War	1864	J. M. Brenneman	
The same in German	1864	J. M. Brenneman	
Herald of Truth	1864	John F. Funk	4
Die Herold der Wahrheit	1864	John F. Funk	4
A Reply to Criticisms	1864	John Holdeman	
Pride and Humility	1868	J. M. Brenneman	64
The same in German	1868	J. M. Brenneman	64
Die angenehmen Stunden in Zion	1869	Ulrich Steiner	67
The Cassel Family	1896	D. K. Cassel	
The Family Almanac	1870	John F. Funk	50
Unparteiische Lieder Sammlung	1870		
Question Book for Beginners, Intermediate and Bible Classes	1870	Jacob N. Brubacher and others	
The same in German	1870	Jacob N. Brubacher and others	
Allgemeine Lieder Sammlung	1871	John F. Funk	

Eine Begebenheit die sich in der Mennoniten-Gemeinde in Deutschland und der Schweiz von 1663 bis 1700 zugetragen hat	1871	Joseph Stucky	
The Complete Works of Menno Simons	1871		
Die Ansiedlung und Begründung der Mennonitischen Gemeinschaft in Canada	1872	A. Eby	
The Weaponless Watchman	1872	Samuel Ernst	12
The Reformed Mennonite Church	1873	Daniel Musser	1873
The Wandering Soul	1874	J. P. Schabaelje	460
Catechism, or Plain Instructions from the Sacred Scriptures	1874	Translated	50
The Body of Christ	1875	Frank Seidner	72
Words of Cheer	1875	A. H. Mumaw	4
The Philharmonia	1875	Martin D. Wenger	300
Die vollständigen Werke Menno Simons	1876		
A History of the Church of God	1876	John Holdeman	310
Plain Teachings or Simple Illustrations from the Word of God	1876	J. M. Brenneman	257
The same in German	1876	J. M. Brenneman	
Eine Verantwortung gegen D. Musser's Meidungs-Erklärung	1876	Johannes Moser	84
Die Mennonitische Rundschau	1877	John F. Harms	12
Encouragement to Repenting Sinners	1877	J. M. Brenneman	
The same in German	1877	J. M. Brenneman	

Mennonite Church and Her Accusers	1878	John F. Funk	210
Ein Spiegel der Wahrheit	1878	John Holdeman	608
Der Jugendfreund	1879	S. D. Guengerich	4
Katechismus oder kurze und einfältige Unterweisung aus der Heiligen Schrift	1879		
Eine wahre Darstellung von dem was uns das Evangelium in der Reinheit lehrt, etc.	1880	Shem Zook	31
The Watchful Pilgrim	1880	Abraham Blosser	16
History of the Stemen Family	1881	C. B. Stemen	
A Treatise on Baptism	1881	Peter Burkholder	60
A History of the Heatwole Family	1882	David A. Heatwole	24
Non-Conformity to the World	1882	D. Sherk	
Historical and Biographical Sketches	1883	S. W. Pennypacker	
Bekehrung Menno Simons	1883	Menno Simons	
The Bible Mode of Baptism	1884	Abraham Blosser	60
Brubaker Genealogy	1884	J. N. Brubacher	200
Mennonite Conferences of the Valley of Virginia	1835-84		
Hertzler Genealogy	1885	John Hartzler, Sr.	
The Martyrs' Mirror (English)	1886	Mennonite Publishing Co.	1100
Non-Resistance Asserted	1886	Daniel Musser	60
A Biographical Sketch of Bishop Christian Herr	1887	John F. Funk	
Münster'sche Wiedertäufer und Altevangelische Taufgesinnte	1888	Ludwig Keller	16
Thoughts in Verse	1888	Effie Hygema	32

Infant Lesson Book for Sunday Schools	1888	J. S. Coffman	48
Bible School Hymns and Sacred Songs	1888	C. H. Brunk	
Katechismus für Kleine Kinder	1888	Brethren of Amish, Iowa	74
The Landis Family	1888	D. B. Landis	
Das Friedensreich Christi	1889	Peter Jansz Twisck	64
A Brief Refutation of Swedenborg's Unscriptural Assumption	1889	John Holdeman	
The Mennonites, their History, Faith, and Practice	1889	John Horsch	54
Confession of Faith and Ministers' Manual	1890	J. F. Funk and J. S. Coffman	134
A Treatise on Redemption, Baptism, and the Passover or the Lord's Supper	1890	John Holdeman	
Kurzgefaszte Geschichte der Mennoniten	1890	John Horsch	146
Hymns and Tunes for Public and Private Worship	1890	Committee	
Geschichte der Mennoniten	1890	D. K. Cassel	545
The Young People's Paper	1890	M. S. Steiner	32
Questions and Answers	1891	John S. Coffman	50
Around the Globe	1891	Geo. Lambert	432
A Treatise on Baptism	1892	L. H. Shank	
A Treatise on Magistracy and War	1892	John Holdeman	303
The Kulp Family	1895	D. K. Cassel	
Memorial History of Peter Bitsche	1892	S. M. Peachey	
Wismer Family History	1893	A. J. Fretz	

Ein Fundamentbuch der christlichen Lehre	1893	G. Hansen	336
Manual of Bible Doctrines	1894	Daniel Kauffman	272
Abhandlung über die Sieben-Tag Adventisten	1894	John Holdeman	64
The Amish Mennonites: A Sketch of Their Origin and Settlement in Iowa	1894	B. L. Wick	
Geschichte und Glaubenslehre der Mennoniten	1895	C. van der Smissen	173
Lieder und Melodien	1895	Committee	315
Genealogy of the Hess Family	1896		
History of the General Conference of Mennonites of North America	1896	H. P. Krehbiehl	504
Eine Deputationsreise von Russland nach Amerika	1897	Leonhard Suderman	
The Gnaegi Family	1897	Elias Gnagey	
A Genealogical Record of the Descendants of Daniel Stauffer and Hans Bauer	1897	H. S. Bower	150
Life of Bishop John Geil	1897	John F. Funk	45
India the Horror Stricken Empire	1898	George Lambert	480
Geschichte der Gemeinde Jesu Christi	1898	Johannes Bartsch	207
Outlines and Notes	1898	J. S. Coffman	59
Erklärungs-Spiegel	1899	Jacob J. Schwartz	320
Funck Family History	1899	A. J. Fretz	874
Pitfalls and Safeguards	1899	M. S. Steiner	221
One Hundred Lessons in Bible Study	1899	Daniel Kauffman	220

The Eby Family	1899	Ezra E. Eby	110
Abriss der Geschichte der Mennoniten	1900	C. H. Wedel	600
The German and Swiss Settlements in Colonial Pennsylvania	1901	Oscar Kuhns	320
Kurzgefasste Geschichte der Mennoniten Brüder-Gemeinde	1901	Peter Regier	107
Die Bibel und die Enthaltsamkeit	1901	J. G. Ewert	16
Biography of John S. Coffman	1901	M. S. Steiner	100
Six Months in Bible Lands	1902	A. D. Wenger	550
Baptism A Consecration	1902	L. J. Heatwole	
Church and Sunday School Hymnal	1902	Committee	350
The Shoemaker Family of Cheltenham	1903	B. H. Shoemaker	
A Short History of Christianity	1903	John Horsch	302
Mennonite Articles of Faith	1904	Cornelius Ris	74
Descendants of Abraham Beery	1905	J. H. Wenger	328
Mennonite Church History	1905	J. S. Hartzler and Daniel Kauffman	420
The Gospel Witness	1905	Daniel Kauffman	16
Beams of Light	1906	A. D. Martin	4
A Talk with Our Boys and Girls	1906	Daniel Kauffman	88
Die Himmlische Hochzeit	1906	Peter Peters	212
Primary Lesson Quarterly	1906	D. H. Bender	32
Sonntagsschul-Lektionsheft	1906	D. H. Bender	56
The Mennonite Church of Germantown	1906	N. S. Grubb	
Eine Geschichte der ersten Ansiedlung der amischen Mennoniten im Staate Indiana	1907	John E. Borntreger	64
Teachers' Lesson Quarterly	1907	Daniel Kauffman and D. H. Bender	67
Glimpses of Amish Mennonite Homes	1907	Christ. Miller	341

A Talk with Church Members	1907	Daniel Kauffman	166
One Thousand Questions and Answers	1907	Daniel Kauffman	185
Moral Training in the Public Schools	1908	L. J. Heatwole	109
Gems from Memory's Casket	1908	R. J. Heatwole	75
The Gospel Herald	1908	Daniel Kauffman	16
Jacob's Ladder	1908	J. E. Hartzler	260
Key to the Almanac	1908	L. J. Heatwole	235
The Life and Works of Christopher Dock	1908	Martin G. Brumbaugh	272
Meine Reise nach Russland und zurück	1909	M. B. Fast	235
Lessons from Life for Boys and Girls	1909	Clara Eby Steiner	87
Mennonites of America	1909	C. Henry Smith	484
Paths to Perdition	1910	J. E. Hartzler	275
History of the Virginia Conference	1910	L. J. Heatwole and Committee	117
Lights and Shades from Hindu Land	1910	J. A. and Lina Z. Ressler	65
Paths to Perdition	1910	J. E. Hartzler	210
The Temperate Life	1910	David E. Plank	66
Enchiridion or Hand Book of Christian Doctrine	1910	Dietrich Philip	539
Herold der Wahrheit	1911	E. J. Bontreger	24
A Trip to Europe	1911	Jonathan B. Fisher	346
Mast Family History	1911	C. Z. Mast	822
The Way	1911	J. H. Mosemann and J. A. Ressler	
The Happy Life	1912	William C. Hershberger	140
Educational Vocal Studies	1912	J. D. Brunk	150
Missions in the Orient	1912	J. S. Hartzler and J. S. Shoemaker	470
A Call to Obedience	1912	Samuel K. Landis	157
Anfänger Lektionsheft	1912	D. H. Bender	32

The A B C of Baptism	1913	S. B. Wenger	32
Christian Worker's Manual (Vol. II)	1913	N. E. Byers	140
Bible Doctrine	1914	Daniel Kauffman and Committee	600
Christian Worker's Manual (Vol. I)	1915	J. S. Shoemaker and Committee	270
The Bible Mode of Baptism	1915	E. J. Berkey	64
Eine Sammlung von Briefen	1915	Daniel Mazelin	125
Evangelium und Krieg Einander Gegenüber Gestellt	1915	Peter B. Amstutz	
Shaum Family History	1915	Catharine Mumaw	61
Restitution, or How Christ Fulfilled the Law and the Prophets	1915	Henry Funk	448
Life Songs	1916	Committee	254
History of the Mennonites of Butler County, Ohio	1916	W. H. Grubb	49
Mennonite Church History of Howard and Miami Counties, Ind.	1916	Committee	189
Menno Simons, His Life, Labors, and Teachings	1916	John Horsch	325
Poems for our Boys and Girls	1916	Lina Z. Ressler	290
Poems and Paragraphs	1916	Simon P. Yoder	220
Stories from India	1916	J. A. Ressler	220
Elementary Studies in Prophecy	1917	J. A. Ressler	65
Infant Baptism	1917	John Horsch	157
Elementary Studies in Prophecy	1917	J. A. Ressler	65
Der Schmale Verleugnungsweg	1917	Daniel Stutzman	265
The Higher Criticism and the New Theology	1917	John Horsch	78
Christ's Headship of the Church	1917	J. H. Langenwalter	187

Bible Doctrines Briefly Stated	1918	Daniel Kauffman	67
The Christian Worker	1918	Daniel Kauffman	135
Light House for Young Believers	1918	C. F. Derstine	21
The Conservative Viewpoint	1918	Daniel Kauffman	159
The Message and the Message-Bearer	1919	Daniel Kauffman	160
The Great Apostasy	1919	C. F. Derstine	155
Betrachtungen über das letzte Buch der Bibel	1919	Wm. J. Bestvater	117
Memories, A Collection of Poems	1919	Susan Good Hostetler	72
Rural Evangel	1919	J. K. Bixler	4
Der Mensch und die Menschwerdung Jesu Christi	1919	Gustav Ennsz	46
Ancient and Modern Idolatry	1920	C. F. Derstine	59
Home from Four Angles	1920	C. F. Derstine	
Our Home Missions	1920	Alta Mae Erb	185
Modern Religious Liberalism	1920	John Horsch	320
Our Missions in India	1920	G. J. Lapp	168
Paul a Pattern	1920	C. F. Derstine	60
The Way of Salvation	1920	Daniel Kauffman	32
Last Message of Jesus Christ	1920	C. F. Derstine	55
What it Means to be a Mennonite	1920	Paul Erb	32
History of the Mennonite Brethren in Christ Church	1920	J. A. Kauffman	281
Hinterlassene Schriften	1920	David A. Treyer	183
Mennonites in The World War	1921	J. S. Hartzler	250
The Yawning Pit of Lodgery	1921	C. F. Derstine	21
Dress	1921		47
Hell's Playground	1921	C. F. Derstine	35

Present Day Religions	1921	J. D. Charles	109
The Conditions Existing in the Religious World	1922	Menno Sauder	44
Church Age in Prophetic Limelight	1922	C. F. Derstine	73
Signs of the Times	1922	C. F. Derstine	35
The Gospel Mirror	1922	Daniel Kauffman	111
Present Day Religions	1922	J. D. Charles	109
Fallacies of Evolution	1922	J. D. Charles	48
South America	1922	J. W. Shank	91
40 Principles in Bible Study	1923	C. F. Derstine	36
South America an Open Door	1923	J. W. Shank	115
26 Studies in Christian Doctrine	1923	J. R. Shank	120
Mennonite Church and Current Issues	1923	Daniel Kauffman	140
History of the Southwestern Pennsylvania Conference	1923	A Committee	225
Schrock Family History	1923	Silvanus Yoder	101
Descendants of Martin Bornträger	1923	John E. Borntreger	291
Helpful Stories, I., II.	1923	Lina Z. Ressler	32
Children's Hymns and Songs	1924		98
Missionary Messenger	1924	O. O. Miller	8
Short Talks on Live Themes	1924	G. P. Schultz	96
One Thousand Best Bible Verses	1924	J. B. Smith	126
The Mennonite Church and Modernism	1924	John Horsch	144
Heaven	1924	M. T. Brackbill	45
Geschichte der Mennoniten Brüdergemeinde	1924	John F. Harms	342
Die Hungersnot in Russland und Unsere Reise um die Welt	1924	D. M. Hofer	575

Mennonite Hand-Book of Information	1925	L. J. Heatwole	190
The Failure of Modernism	1925	John Horsch	64
History of the Amish Mennonite Conference (Conservative)	1925		136
Raber Family Records		John A. Raber	78
Sheet Music of Heaven	1925	C. F. Derstine	342
Junior-Intermediate Lesson Quarterly	1925	C. F. Yake	48
Junior Teachers' Sunday School Lesson Quarterly	1925	J. L. Horst and C. F. Yake	72

CHAPTER XXV

ADMINISTRATIVE AND BENEVOLENT INSTITUTIONS OF THE CHURCH

Name of Institution	Name of President or Superintendent	Name of Secretary	When Founded
Mennonite General Conference	Simon Gingrich	N. E. Miller	1897
Mennonite Publication Board	J. S. Shoemaker	S. H. Miller	1908
Mennonite Board of Education	H. R. Schertz	S. M. Kenagy	1903
Mennonite Board of Missions and Charities	D. D. Miller	S. C. Yoder	1906
Mennonite Historical Committee	S. F. Coffman	John Horsch	1913
General Sunday School Committee	Noah Oyer	S. F. Coffman	1917
Mennonite Hymns and Music Committee	S. F. Coffman	J. D. Brunk	1900
Mennonite Relief Commission	Aaron Loucks	Levi Mumaw	1914
Y. P. B. M. Topic Committee	C. F. Derstine	J. R. Shank	1909
CHARITABLE HOMES			
Orphans' Home, W'Liberty, Ohio	La. Swartzendruber	S. E. Allgyer	1896
Childrens' Home, Kansas City, Kansas.	Amandus Hartzler		1917
Mennonite Sanitarium, La Junta, Colo.	Allen H. Erb	Allen H. Erb	1907
Mennonite City Hospital, La Junta Colo.	Allen H. Erb	Allen H. Erb	1919
Eastern Mennonite Home, Souderton, Pa.	F. G. Moyer		1916
Mennonite Home, Lancaster, Pa.	T. E. Moyer		1903
Mennonte Children's Home, Millersville, Pa.	Levi Sauder		1910
Home for the Aged, Eurea, Ill.	J. D. Smith		1922
Mennonite Old People's Home, Maugansville, Md.	B. E. Stauffer		1923
Orphan's Home, Grantsville, Md.	Noah Brenneman		1920

CHURCH SCHOOLS		(Bus. Man.)	
Goshen College, Goshen, Ind.	S. C. Yoder	C. L. Graber	1893
Hesston College, Hesston, Kans.	D. H. Bender	T. M. Erb	1909
Eastern Mennonite School, Harrisonburg, Va.	A. D. Wenger	H. D. Weaver	1917
MISSION STATIONS			
American Mennonite Mission, C. P., India		A. C. Brunk	1899
South American Mission, Pehuajo, Argentina	T. K. Hershey	J. W. Shank	1917
Home Mission, Chicago, Ill.	S. M. Kenagy	H. R. Schertz	1893
Mennonite Gospel Mission, Toronto, Ont.	L. ? Weber		1910
Mennonite Home Mission, Philadelphia, Pa.	J. P. Graybill	J. B. Reesor	1899
Mennonite Gospel Mission, Ft. Wayne, Ind.	B. B. King	Abner Holdeman	1903
Mennonite Gospel Mission, Canton, Ohio	O. N. Johns	Geo. Lehman	1904
Mennonite Gospel Mission, Kansas City, Kans.	J. D. Mininger	J. D. Mininger	1905
Lima Mennonite Mission, Lima, Ohio	Earl Miller	J. Y. Smucker	1910
Mennonite Mission, Garden St., Peoria, Ill.	J. L. Harnish	E. H. Oyer	1919
Lancaster Mennonite Mission, Lancaster, Pa.	D. Stoner Krady		1896
Welsh Mountain Mission, New Holland, Pa.	B. F. Buckwalter		1898
Mennonite Gospel Mission, Altoona, Pa.	J. M. Nissley		1910
Wichita Mission, Wichita, Kans.	J. H. King		1921
Mennonite Gospel Mission, Norristown, Pa.	W. K. Lederach		
West Virginia Mission, Job, W. Va.			1905
Knoxville Mission, Knoxville, Tenn.	William Jennings	J. W. Coffman	1920
Mennonite Mission, LosAngeles, Calif.	J. P. Bontrager		1921
Reading Mission, Reading, Pa.	J. B. Gehman		1922
Portland Mission, Portland, Oreg.	Allan Good		1922

CHAPTER XXVI

A SUMMARY OF DEATHS WITH SOME TRAGICAL EVENTS IN MENNONITE HISTORY

Ever since the year 1864, when the Herald of Truth was first isued in Chicago, the obituary columns of the Church have indicated a death roll of what might be figured out at no less than five hundred annually among Mennonite people in the United States and Canada. During the period of two generations, at such a rate, no less than 30,000 deaths must have occurred within the realm of the Church, including children as well as adults.

Again, as we stroll through the forest of gravestones appearing in our older Mennonite cemeteries, the convincing thought dawns upon the mind that within the past two hundred years, thousands of our people have joined other thousands of the innumerable company who have long slumbered beneath the sod.

The Church records make the recital of the more or less commonplace account of such as have died from natural causes, by sickness and wasting disease. Occasionally, however, mention is made of deaths that came suddenly from accidental or other unexpected causes. So swift and tragical have been the circumstances by which some of our people have been overtaken by death, that the memory of them lingers with the Church at large for two, three,

and even four generations after the tragedy occurred. These untimely circumstances by which Christian people have been hurried into eternity without a moment's warning in part accounts for the fervent invocation in some of their prayer books and confessions of faith: "From swift and sudden death, good Lord, deliver us."

The score or more instances herewith mentioned as having happened to be members of the Mennonite Church within the past fifty years are here recorded from files of the "Herald of Truth," the "Gospel Witness," and the "Gospel Herald."

Henry Brenneman

On the date of Aug. 28th, 1872, while his father, J. M. Brenneman was sojourning at Union Springs in Rockingham, Co., Va., his son Henry Brenneman, of Allen Co., Ohio was instantly killed by a lightning stroke while he and another man were at work in a barn. The two men were standing close together, with a horse that was also near by. Henry and the horse fell dead, but the other man who stood between the two, though stunned by the bolt, escaped with his life. The father did not reach home until four days after the burial of his son.

Jacob Blosser

Early in May 1874 not long after the arrival of himself, wife and child from Rockingham County, Virginia, at their new home in Morgan County, Missouri, Jacob Blosser and his child were crushed to death under the timbers of their house which was blown down during the passage of a tornado storm. The wife was also seriously hurt, but in time recovered and returned to her former home in Virginia.

Caleb W. Burkholder

Dec. 10, 1890, Caleb W. Burkholder of Harrisonburg, Virginia, and youngest son of Bishop Martin Burkholder, met death under unusual circumstances while he and his hired man were hauling fodder. In driving down a steep grade Bro. Burkholder lost control of his team, which in running under the spreading branches of an apple-tree his head struck with such force against a limb as to cause

fracture of the skull. The accident was followed by unconsciousness and death.

Lewis Driver

On Thursday evening of July 2, 1892, while Lewis Driver of Mt. Clinton, Virginia, was making effort to close the large doors to his barn, the severe storm of wind and rain that was prevailing forced one of the doors upon him, causing him to fall heavily on the barn floor resulting in a fracture of the skull, which was followed by immediate insensibility, and later by death. His sudden taking away brought a deep and lasting gloom upon the family connection, and a shock that was felt far and wide throughout the Church.

Pre. Stephen Miller

(B. 1844 — D. 1893)

On Friday, January 13, 1893, Bro. Stephen Miller, a minister serving the Sugar Creek congregation near Wayland, Iowa, left his home to attend a meeting of the Evangelizing Board at Elkhart, Ind., on January 18. He took the train at Wayland. A few miles east of Morning Sun, Iowa, the train was wrecked on a trestle-work over a small stream. The coach in which Bro. Miller was riding was thrown from the trestle. He sustained injuries about the head most noticeable in a bruise over one of his eyes near the temple. He was taken to a farm home near by and his wife came to his bedside but for all that loving hands could do he passed away on Tuesday afternoon at one o'clock January 17, 1893, at the age of 48 years, 8 months, and 1 day.

Enos Barge and Barbara Hershey

Shortly before one o'clock in the morning of July 26, 1896, there occurred a most dreadful accident at the railroad crossing near Bird-in-Hand, Pennsylvania. It was at this late hour in the night that three couples in buggies were driving homeward from a party. One of the buggies had just crossed and the second, in which were Enos Barge and Barbara Hershey, was on the track, when along came a special train rushing at high speed. In a moment the buggy was reduced to splinters and the occupants instantly killed—portions of the body of the girl were strewn along the track for the distance of one hundred yards—while the young man had one of his arms cut off and his body otherwise frightfully mutilated.

For generations before this incident it had become customary with many young people of Mennonite parentage to generally move with the current of the world and to

avoid any Church relation before marriage and becoming settled in life.

This tragic incident resulted in such a profound awakening that both old and young saw the need of giving the best years of life to God. A great wave of religious conviction passed over the Church, and young people came flocking into the fold of the Church in unusual numbers.

Samuel Steman

On May 26, 1906, Samuel Steman of Allen County, Ohio, met death suddenly by drowning while making desperate effort to save his son Clifford from the same fate. The boy had fallen into the water while they were fishing. Those on the bank succeeded in drawing Clifford to the shore in time to save his life, but the body of his father sank into deep water from which it could not be rescued until after life had become extinct. A large circle of kindred and friends were made to deeply grieve and lament over this untimely departure of a husband and father.

C. M. Beechy

The story of the sudden death of C. M. Beechy of Springs, Pennsylvania, is of interest to many. In the early part of February, 1906, while a committee of brethren were in the church earnestly considering things of vital interest to the congregation, Bro. Beechy was on the roof fixing something at the flue. Suddenly his feet slipped and he fell headforemost to the ground. Neighbors saw him fall and rushed to his aid, but he lived only a few minutes.

Adeline V. Brunk

The circumstances of Adeline V. Brunk leaving friends and home at Elkhart, Indiana, for missionary work at Hadjin, Turkey, and her untimely death soon after her arrival there, forms a chapter in the history of the Mennonite Church, of which the reading never fails to send a thrill through many hearts in America. Under date of Sept. 11, 1906, she in company with six missionaries set sail on the Pannonia from New York harbor and when after a voyage and overland horseback journey, which together required over two months, her field of missionary labor was reached at Hadjin. At the completion of so long a journey she experienced great joy in entering upon her work as a missionary. Three weeks after her arrival at Hadjin, an epidemic of typhus fever of a violent form broke out by which she and others were stricken and from which she died on Dec. 11, 1906, three months to the day after setting sail from America.

To be buried away in that far-off land, separated from friends, home and kindred, made the bereavement doubly sad to the relatives left behind, and spread a gloom of sorrow over the whole Church in her native land. This missionary field was under the auspices of Mennonite Brethren in Christ, and Sister Brunk sailed with their missionaries.

Joseph W. Wenger

On November 6, 1907, as Joseph W. Wenger, aged 78 years, a preacher in the Groffsdale District, in Lancaster County, for over fifty years was driving home from a funeral alone, he was struck by a P. R. R. train near New Holland and was instantly killed; his body having been thrown nearly one hundred feet. He could be recognized only by his clothing and by his carriage.

He was a colaborer with Noah H. Mack, and Isaiah Witmer.

Anna M. Buckwalter

On May 30, 1910 at Steel's Crossing near Ronks, Pa., on P. R. R., occurred the sudden deaths of Annie M. wife of Phares Buckwalter and their twelve year old daughter, Lelia L., from being struck by a fast train. Elizabeth Lehman, the mother and grandmother who was with them, was also seriously hurt and died afterwards as is supposed from her injuries. In this instance, life was snuffed out so suddenly for the mother and daughter that we are made to understand that there is but a step between us and death.

Jacob and Alfred Garber

In the months from March to September, 1909, there occurred in Mennonite families a succession of fatal accidents that were country wide in their distribution.

On Aug. 30, 1909, two brothers, sons of Chris. and Lena Garber, aged sixteen and fourteen years respectively, of Kokomo, Ind., met death very suddenly and unexpectedly while driving together in a two-horse wagon. Reaching the R. R. crossing near town, they were at the same instant met by a passing train and hurled from their seats, Jacob's body being thrown two hundred feet away, while Alfred's body was dragged for five hundred feet and met instant death. Jacob's skull was crushed and he lived only a short time after the accident.

Martin Blosser

On March 20, 1909, Deacon Martin Blosser of Concord, Tennessee, lost his life by drowning in a large pond near where he lived. While stretching a wire fence across the

pond it was necessary for him to cross and re-cross in a small float or raft. In this he had crossed to the opposite side and while on the return trip, the raft for some reason overturned, causing him to fall into the water and sink to the bottom where it was from ten to fifteen feet deep. The only eye-witnesses were two small grand-sons who ran to the house to give the alarm. The body was not recovered until five hours after the accident.

John Slabach

September 12, 1909, at Clio, California, occurred the sudden death of John Slabach. As engineman in steering his train around a deep curve, the engine, with the impact of the whole train behind him, collided with a heavily loaded gravel car. Without a moment's warning he was hurled into eternity. His death brought deep sorrow to a father and mother of whom he was an only son, and to a grief-stricken wife with a babe of but six weeks old.

John Wesley Stevanus

John Wesley Stevanus of Springs Pennsylvania, very suddenly lost his life at Rawlings Station on the B. & O., R. R. Sept. 13, 1909, from being struck by the engine of an express train. First his body was thrown high into the air, and falling on the track, the entire train passed over and horribly mangled his body. This accident strongly verified the saying: "in the midst of life we are in death."

John M. Wenger

On September 14, 1909 occurred the distressing accident when John M. Wenger of Dayton, Va., in going to the top of his silo to make some adjustment on the roof, fell the distance of thirty feet on the inside to the hard cement floor at the bottom. The fall caused his skull to be crushed, his nose and both legs to be broken, and his body to become otherwise bruised and mangled. After being picked up and carried to the house, it was found that life was not extinct. He lived for nearly two days after the accident.

Etta Weaver Grove

Etta Weaver Grove, wife of Charles M. Grove of South Boston, Virginia, was instantly killed by lightning at the time of an approaching thunder shower on the evening of June 21, 1910. She had been with her husband in the field and was going toward the house in advance of him, when there came a bolt of lightning and a loud clap of thunder. The charge was so severe that parts of her clothing became ignited and portions of her body burned. Surely, in the midst of life we are in death.

David F. Hauck

David F. Hauck of Intercourse, Pennsylvania, came to his death by falling from his horse that had stumbled in the road on the evening of Dec. 23, 1911. The fall produced a fracture of the skull, which was followed by unconsciousness and later by death.

Elmer H. Hershey

On Feb. 10, 1912 Elmer H. Hershey was instantly killed at the Gordonsville Crossing on the P. R. R. in Lancaster County, Pennsylvania, from being struck by one of the fast trains passing that point.

He was an applicant for membership with the Mennonite Church at Hershey but he was called into eternity before the baptismal service was performed. In a case like this, confession was made unto salvation.

Isa Viola Layman

Nov. 26, 1912 is a memorable one in the history of the Warwick River congregation near Denbigh, Va., because of the fire that swept away the dwelling of Levi J. Shenk, not sparing the lives of four of the inmates. John C. Layman and family, including his wife, Isa Viola and two children, had temporarily made their home with them. The four who lost their lives in the merciless flames were Isa Viola Layman, her two children, Isaac Berry, aged about two years, David Martin, aged nearly ten months, and Mabel Rebecca daughter of Levi J. Shenk, aged a little over three years. Desperate efforts were made to save the unfortunates, but to no avail—except in the instance where Amanda M., wife of Levi J. Shank, ran through the flames and saved her youngest child, a babe of six months. In this heroic act the mother was severely burned.

Samuel G. Lapp

Mennonite ministers frequently travel by rail to reach distant congregations. On Saturday July 3rd, 1916, while making one such journey, in many respects similar in object and errand, which he and other Mennonite ministers had made in safety before, Bishop Samuel G. Lapp, of South English, Iowa, met sudden and most unexpected death, by reason of the railway coach he was seated in breaking through a section of bridge at Packard, Iowa, and falling into deep water below. The coach being almost entirely submerged, he and other passengers became hopelessly entrapped and were quickly drowned. His sudden taking away at a point fully a hundred miles from home, came as a severe

blow to the immediate family, his congregation at home, and the Church at large.

John W. Weaver

On Dec. 24, 1917, John W. Weaver of the vicinity of Ligonier, Indiana took a passenger to the train by horse and buggy. In turning to recross the railroad tracks the buggy in which he was seated was struck by the engine of the Chicago Limited that came rushing up at great speed and was broken into fragments and he himself instantly killed by the shock. His body was carried for the distance of ten miles on the pilot of the engine before the trainmen discovered that anything had been struck, or that a life had been hurried into eternity.

The body was removed from the pilot of the engine at Elkhart as an unknown man, but it was later identified by friends and a message sent to the waiting family at home. The next day proved to be a most sad and gloomy Christmas Day for the grief-stricken family.

D. D. Lichti

The most unfortunate accident of Sept. 13, 1917 by the entering of a fork handle into the body while making a jump into the hay mow, caused the untimely death of Daniel D. Lichti of Noble, Iowa.

Death coming to one in the full prime of life was a great shock to the grief-stricken family and a large circle of friends and acquaintances.

D. W. Good and Katharine Lee

Daniel W. Good and Katherine Lee of Concord, Tennessee met instant death by being struck by the Memphis Special on the Southern R. R. near Knoxville, June 2, 1918. He was driving a milk truck on which were two other passengers, who escaped unhurt. It was a case of two being taken and two that were left. The funeral that followed was a sad occasion for the little congregation in Tennessee.

Ethan Garber

Ethan Garber, the eldest son of Bishop David Garber was drowned in Warwick river near Denbigh, Va., while in bathing with others and, unobserved to his companions, had gotten into deep water that was beyond his depth.

Nora Weidman

On Sept. 10, 1920, Nora Weidman, of Lancaster, Pennsylvania, while in the act of getting fire started for preparing breakfast for her family and in urging it to start to

burning, she poured coal oil into the stove. There followed a terrific explosion that set her clothing all ablaze. Before the flames could be extinguished by her husband who rushed to her relief, her body had become so badly burned, that death resulted at an early hour in the afternoon.

Daniel W. Driver

On Aug. 17, 1921, a deep gloom was cast over the entire Church in Virginia over the finding of the unconscious body and untimely death of Daniel W. Driver of Waynesboro, Virginia. In the barnyard where he was found by his wife and little boy, was a bull, never known before this to have been dangerous. When found, his nose was broken and his head bruised and the skull crushed.

His sudden departure from this life was a severe blow to a widowed mother, a sorrowing wife and three children, two brothers and a sister, as well as a large circle of friends and family connections.

Jonas Beechy and Mother

A very sad accident happened on April 6, 1922 at Myersdale, Pennsylvania, when Jonas Beechy was assisting his mother, the wife of Rufus M. Beechy, across the railroad tracks. At the same moment one of the fast trains of the B. & O. R. R. came along when both mother and son were hurried into eternity. Their swift and sudden death brought deep and sincere sorrow to many homes.

Clayton H. Kratz

Under date of May 7, 1922 a letter written by Katie Peters, Near Halbstadt, Russia, gives the last account of Clayton H. Kratz of Souderton, Pennsylvania, who had been for some time in the Near East on the relief work of the Church. His capture by the Bolshevists the second time makes it highly probable that his life was taken and no more will ever be heard from him.

Paul Raymond Kauffman

Among the items chronicled in this chapter it occurs to us that mention should be made of the incident of the drowning of Paul R. Kauffman in the Elkhart river at Goshen, Indiana, on Dec. 27, 1922. He was out skating and unconsciously getting on thin ice, broke through and was drowned before assistance could be given him. His body remained under water for more than an hour before it was rescued.

Daniel Rose

Neither should we omit the name of Daniel Rose, the

wonderful whittler of Johnstown, Pennsylvania. As an apparently helpless invalid the death messenger came swift and sudden, in an automobile accident by which his rigid body was hurled out upon the solid roadway.

Peter R. Nissley

Bishop Peter R. Nissley, of Mt. Joy, Pennsylvania, came to his death in a most mysterious may, as was first supposed, from falling off a hay loft; but by a later clue death must have come at the hand of a self-confessed assassin. As he never lived to tell how it happened, the exact circumstances attending his death may never be known to mortals.

Arthur T. Moyer

The tragic death of Arthur T. Moyer, superintendent of Welsh Mountain Industrial Mission near New Holland, Pennsylvania, is still fresh in the memory of many people. Hearing something outside late one evening, he went out to see what was the matter. He found two colored men stealing corn, when one of them took aim and shot him. He died shortly after this; living long enough, however, to breathe forgiveness and to express a deep concern for the poor man's soul.

L. L. Hartzler

Pre. L. L. Hartzler of West Liberty, Ohio, came to his death very suddenly, Aug. 20, 1924, by falling off a thrashing machine while on the road. Earnest in his preaching, the suddenness of his calling away proved to be one of his most effective sermons.

John M. Hartzler

Of a similar nature was the death of Pre. John M. Hartzler of Belleville, Pennsylvania. While painting his neighbor's house, March 26, 1925, he fell off the ladder and sustained injuries from which he died the following day. It was a severe and sudden shock for both family and congregation.

John Rankins and Others

As to other recent tragical deaths among Mennonites that should appear with this list are those of John Rankins of Stuart's Draft, Virginia, who was shot from an unknown cause and instantly killed; Olie Kisamore of Spruce Mountain, West Virginia, who was instantly killed by a log skidding endwise down the mountain side and striking the tree behind which he was standing; the most tragical death of Dorothy Kauffman of Westover, Maryland, at the hand of a cruel murderer; and the instant death of Paul Gehman,

East Salem, Pennsylvania from being run over by a loaded truck, following his fall from the load.

Destructive Storm at Thurman, Colorado

Along with this list of tragedies that have happened to Mennonite homes in years past, we conclude with the outstanding event of Aug, 10, 1924, at Thurman, Colorado, when swift and sudden death came in a wholesale manner to ten victims, who were Sunday afternoon visitors at a near-by home following the usual period of Sunday School and public worship. The sweeping and destructive force of a cyclone made quick work in demolishing the dwelling house from the ruins of which were taken the ten bodies and those of others who were more or less injured.

The scene of more than a thousand people assembled on the day of the funeral to witness the lowering of eight caskets (two others being buried elsewhere) into as many graves at the same time, is one that will abide in the memory of generations to come.

The question may arise in many minds as to why the God of the universe who has promised protection to His people from the storm and provides for their safety in a thousand other ways from harm and danger, should have permitted such a train of tragedies to befall a quiet and peaceable people? The answer comes in this, that it is one of His ways for having the proclamation go ringing down the generations, along the vistas of the past as well as of the future, that human life in this present world is a most uncertain issue.

CHAPTER XXVII

BIOGRAPHICAL SKETCHES OF PROMINENT MENNONITE LEADERS

Distributed along the trail of two hundred and forty years in the history of the Mennonite Church in America, appear the names of men who in their ministry never failed to keep well in the fore as leaders. In selecting names for the following list the best judgment and wisdom of other brethren, along with that of the writer has been used, not so much according to service and merit that each has given, but as a fair representative of the conference body in which he labored. In no case does the name of a living person appear. We begin with—

Bishop Wilhem Rittenhuysen
(B. 1644 — D. 1708)

This name stands first on the list as being pioneer and pathfinder for the Mennonite Church in America. His ordination to the ministry, and call to the office of bishop at a later date, seems to have been brought about through the authority and direction of Church officials in Europe. History produces the information that he was the first minister to serve in the Church in America, that his selection was made by the congregation at Germantown, and that the charge was committed to him by proxy letter from some officials of the Church in Europe.

Pre. Dielman Kolb
(B. .... — D. 1757)

Dielman Kolb appears to have been called to the ministry by the Church in Manheim in Europe, and in all probability was one of the first Mennonite ministers to cross the Atlantic. The others who served the Church at an earlier period, were not ordained until after landing in America. The most noted work in which he engaged was

his association with Heinrich Funck in the translation of the "Martyr's Mirror." It was through his influence that Christopher Dock consented to have his book on "School Etiquette" published at an earlier date than he had at first designed—that is, not until after his death. He was a man of great influence and one who was given to general activity in the work of the ministry.

Bishop Heinrich Funck

(B. .... — D. 1760)

He is mentioned as one who left much of the impress of his personality on people of the second generation of Mennonites in this country and served the Church as minister and Bishop. He lived on Indian Creek where he established a large mill. He was author of several books, that in later times have been republished and widely read by Mennonites in Pennsylvania, Canada and elsewhere in the States.

Bisop Jacob Hertzler

(B. 1703 — D. 1786)

His name comes down from the early days of a century and three-quarters past as that of the first Amish Mennonite bishop in America. His life record is preserved to the present generation, as having been a most tireless worker for the prosperity of the Church. It is said that as a disciplinarian, he had few equals. He is the American ancestor of a numerous family following that has spread into many of the central and western states.

Bishop Daniel Lehman

(B. 1742 — D. 1810)

Daniel Lehman was the first Mennonite minister and bishop to locate in Franklin county, Pennsylvania, near where the Chambersburg Church now stands. This was about the year 1795. His ordination to the ministry took place in Lancaster county and just before taking final departure for his new home he was ordained a bishop to serve in the new field where a membership had been established some years before.

Bishop Peter Eby

(B. 1765 — D. 1843)

He was a bishop and a strong man for the Church in Pennsylvania in the days when the Martin Boehm and John Herr factions made their great disturbances in the Lancaster congregations. It was claimed by people of his

time that he was considered as one of the greatest pulpit orators of his day. He was also widely known as a writer of ability, in all of which he was sound in doctrine and firm in the administration of discipline. In the year 1825 he was called to Virginia to help settle a difficulty that had already caused the Church there to be divided into two separate factions.

At this time the Virginia Church had no conference of its own, but each of the two factions claimed allegiance to the Lancaster Conference. During the investigation Bro. Eby discovered that one side had banded together under a written agreement, and his decision at once was that all who had signed their names to this paper had withdrawn, not only from the Church in Virginia, but also from the Lancaster Conference. When this announcement was made, the seceding ones were admonished to admit their mistake and in that way be restored to the Church. After a pause of earnest and anxious waiting, one of the leaders of the seceding fction broke the silence with this exclamation: "Es ist uns shicklich zu bei der Gemeinde Stehn." To this Bishop Eby quickly replied, "Das ist an schoener Fuss," The reconciliation that had for five years been so diligently sought and prayed for, was from that moment accomplished with little more difficulty. Because of this great work, the name of Peter Eby long continued as a household word with Mennonites in Virginia.

Bishop Peter Burkholder

(B. 1783 — D. 1846)

He was one of the bishops who served during the earlier period of the Mennonite Church in Virginia, being ordained to the ministry when a young man just past twenty-one years. His ordination came at a critical period when the Church needed to be ably defended against such who took decided issue against the mode for baptism by pouring, and bread and wine as the visible emblems of Christ's broken body and shed blood. In the year 1815 he wrote and had published "Treatise on Baptism and the Lord's Supper." After being called to the bishoprick in 1837, he compiled and published, "The Confession of Faith by the Christians known by the name of Mennonite." This work was published in the English language and at the time was issued for the benefit of the young people who were no longer being taught to read in German. He was the pioneer Mennonite minister in Virginia who responded to calls to preach funerals for people other than members of his own Church. He was also one much given to mis-

sion effort beyond the circle of his own people, it being his custom to fill Sunday afternoon appointments in outlying sections within his reach.

Bishop Jacob Blauch

(B. 1774 — D. 1849)

He was the pioneer minister and bishop for the now large congregation at the Blough Church near Davidsville, Pennsylvania. The record of the Church show that his services as bishop extended from 1814 to 1849. He stood in good favor with all his people and was especially liked by the young people. His speaking was in German, and in ordinary conversation he was always talkative, yet pleasant and congenial in his manner of life. He is also remembered as having been a good disciplinarian.

Pre. Valentine Kratz

The first minister to serve in Canada was called and ordained in 1801. The congregation where he served was located in Lincoln county, about twenty miles from Niagara Falls. The family names of his people are represented in the thriving fold now under the oversight of Bishop S. F. Coffman at Vineland, Ontario. Little is known of the congregation in those early days, more than that they were eager for pastoral care, that Valentine Kratz was the first to be ordained to serve them as minister, and that the place of worship was called, "The Twenty."

Bishop Benjamin Eby

(B. 1785 — D. 1853)

Benjamin Eby became minister and first bishop to serve the Mennonite Church in Waterloo county, Ontario. The first meeting house for this section was built on his farm at Berlin, now Kitchener. It was a log structure, and was for a number of years used also as a school house, in which Bro. Eby taught the young during the week and preached to his congregation on Sunday. Along with the combined duties of school teacher and preacher, he also followed the occupation of printer. He was an able writer on subjects relating to the welfare of the Church. One important work of which he was author as well as printer, on his own printing press, is "A History of the Mennonites." He is remembered as a man of pleasing manners as well as one much given to hospitality, both to friends and to the way-faring stranger. In the exercise of these as well as many other noble traits, he filled the place of one of the most noted servants to the Mennonite Church in America.

Bishop Jacob Moyer

The first bishop to serve the early Church in Canada was Jacob Moyer who was ordained to that office in 1807. These early pioneer churches in Canada and their people began life in the woods and were exposed to much hardship and privation, yet they appear to have been greatly pleased with their new homes and the Christian privileges that they enjoyed.

Bishop Henry Steman

(B. 1780 — D. 1858)

He is remembered as having been one of the pioneer leaders of the Mennonite Church in Ohio. His home was in Fairfield county where among the original members were Brennemans, Beerys, Goods, Shenks, and others who came from Virginia. He is mentioned as having been a bold and fearless preacher of the Gospel, who allowed nothing to hinder him from reaching an appointment.

He frequently made long journeys by horseback, sometimes having to cross swollen streams in which his horse had to swim in order to reach the opposite side. Being a great organizer and leader, his personal presence was required in distant parts of the state, where in Stark, Wayne, and Allen counties there are now large congregations of our people located.

Bishop Martin Burkholder

(B. 1817 — D. 1860)

He was the fifth and youngest son of Bishop Peter Burkholder and succeeded his father in office. In the midst of a busy and eventful life, his work was cut short at the age of forty-three years. It was at the close of the year 1860 and just before the breaking out of the Civil War that the Church became bereft of this faithful and able shepherd. Shortly before his death he had taken prominent steps in the effort to adjust some very trying problems that greatly disturbed and troubled the Church in that period.

He was a greatly beloved bishop in the Virginia congregations and elsewhere, where he was personally known. Even at this day the occasion of his death is referred to as having been one when deep grief and mourning was felt by the Church at large.

He had lived to see the Church make great gains in his district and the establishment of an entirely new congregation within its bounds.

Pre. John Geil

(B. 1778 — D. 1866)

In the year 1811, at the age of thirty-three he was ordained to the ministry at the Line Lexington Church in Bucks County, Pennsylvania. He labored here for more than fifty years and was regarded by all as one of the patriarch fathers of the Church. He is said to have always been thoughtful in his manner of speech, and logical and fluent in the use of language when preaching. In the seventy-fifth year of his life he delivered a farewell address to his congregation. After this address, he withdrew from the activities of life. The last time he left home with the expectation of attending public worship, he was stricken with bodily sickness on the way and returned to his home, from which he was never again able to depart. He is said to have been always hopeful, and was given to the disposition of taking a bright view of life. Death called him to his reward in a ripe old age.

Bishop Joseph Goldschmidt

(B. 1796 — D. 1876)

He emigrated to America from Alsace, France, in 1819 and was the pioneer Amish Mennonite minister in Canada and later in Iowa. He was ordained to the ministry in Canada in 1824. Later he moved to Butler county, Ohio, where he was ordained a bishop in 1838. In the year 1847 he located permanently in Lee county, Iowa, where the first Amish Mennonite congregation was organized in the state. In 1855 the congregations in Johnston county and Henry county, were given to his care and oversight. As a leader and overseer over all these flocks he exercised fatherly interest in their welfare. As an influential and aggressive worker his ministerial labors and wise counsels were everywhere appreciated and felt. He died April 26, 1876.

Shem Zook

(B. 1798 — D. 1880)

He was the publisher of a book on Church history and came of a line of strong and influential ministers among the Amish Mennonites of Mifflin County, Pennsylvania. He was noted for faithfulness as well as ability. He served the Amish Mennonite Conference in the early days as Secretary. Though renowned as a Church historian, he avoided as far as possible the ascribing of notoriety to his name because of his marked ability along these lines.

Bishop John Geil
(B. 1799 — D. 1889)

He was the second son and seventh child of Pre. John Geil of Doylestown, Pennsylvania. At the age of about twenty-one years he located in Rockingham county, Virginia, where unlike other Mennonite ministers he followed the long-life occupation of blacksmith, and specialized in making sickles for use in the harvest fields of his time, and handladles for use by the housewife. In 1840 he was ordained to the ministry, and a later date ordained as bishop. He was faithful to the Church as a disciplinarian and had the rare faculty of descerning when an applicant for membership was really sincere and in earnest. When there was the least evidence of insincerity manifest, he would positively refuse the applicant admittance into the Church.

Bishop Joseph N. Driver
(B. 1845 — D. 1890)

He was called to the ministry in 1869 as a young man and soon gave evidence of being a speaker of great promise and ability. In the great work of preaching the Gospel he was always found ready and could adapt himself to any occasion or call to deliver messages. In some of his trips into the West Virginia field he would sometimes remain from home for a whole month, delivering Gospel messages in churches, school houses, and groves. It was his custom on these journeys to carry with him a number of copies of the Harmonica Sacra, a standard music book of the time, and lead classes in sacred song.

Within a few short years after he was ordained bishop, May 12, 1888, he was called away in death.

Bishop Henry Nice
(B. 1822 — D. 1892)

Henry Nice of Morrison, Illinois, was ordained to the ministry in 1853, and advanced to the office of bishop in 1868. He was a wise and able counsellor, and exercised leadership in the organization and development of congregations in different parts of the state. In family training he seems to have met with marked success, since three of his sons have become ministers in the Mennonite Church and a fourth is a deacon.

Isaac Schmucker
(B. 1810—D. 1893)

Isaac Schmucker was born in Lancaster county, Pennsylvania, Sept. 18, 1810. He afterwards lived in Wayne and

Knox counties, Ohio. In 1838 he was ordained to the ministry. In November, 1841, he moved to Elkhart county, Indiana, and on Easter Sunday of 1842 he helped to organize the first A. M. Congregation in the state, fourteen members being present. In 1843 he was ordained to the office of bishop. In 1851 he moved to McLean county, Illinois, where he was influential in building the first Amish Mennonite church house in the United States. In 1852 he again moved to Indiana and organized the congregation now known as the Maple Grove congregation near Topeka, where he spent the remaining days of his life. Many were the trials and hardships of this faithful soldier of the cross. He was active in every helpful forward movement of the Church until age disabled him. So on Nov. 16, 1893, while sitting in his chair, he fell peacefully asleep in Jesus, at the advanced age of 83 years.

Bishop Jacob Kenagy

(B. 1821 — D. 1894)

Jacob Kenagy was the faithful shepherd of the large congregation that worshipped at the Sycamore Church near East Lynne, Missouri. He also had oversight in Johnson and other counties of the state. He was a well read man and was in possession of a large library. He was an able expounder of the doctrines taught by the Church and was firm in the administration of discipline among his members. He was a devout student of astronomy, and had the system of almanac calculating well in hand.

Bishop Samuel Coffman

(B. 1822 — D. 1894)

His service as bishop came with the beginning of the Civil War period, which proved to be a most severe and trying time for Mennonites in the Shenandoah Valley of Virginia. Because of the staunch position it became necessary for a leader of the Church to take at such a time, he was at times threatened by the authorities to the extent that it was thought prudent for him to withdraw to Pennsylvania, where he remained for a sufficient time for the feeling of public sentiment to subside. He was the first bishop of the Church to penetrate the interior mountain wilds of West Virginia. He also journeyed over many of the western states, and in the year 1871 he was chosen a member of the committee for adjusting if possible, the Wisler trouble in the state of Indiana.

Bishop John M. Brenneman

(B. 1816 — D. 1895)

As minister and bishop he was a fearless and untiring preacher who seemed able to surmount any difficulty that stood in the way of performing a known duty for the Church. Through rain and warm sunshine, or heat and cold he rode or walked for miles to attend places of worship. Robust in frame and untiring in vigor of body, he often set out afoot for the place he expected to stop, in summer, going with coat on arm, and being all in prespiration entered the pulpit and preached some of the most powerful sermons of his life. He is recognized as having been the forerunner of evangelistic work in the Mennonite Church.

Bishop Jonas Troyer

(B. 1811—D. 1897)

The name of Bishop Jonas Troyer carries with it some most interesting items of history connected with the early settlement of Amish Mennonites in northern Indiana, where Brother Troyer spent the last 45 years of his life as minister and bishop, he having moved to Elkhart county in 1852.

At a later date there came a division in the Church in his community, the one wing casting its lot with the Old Order Amish, while the other side became identified as a more progressive body. In this latter element, Christian Plank became the first minister, and Jonas Troyer the first bishop. As a leader in the Church he formulated the policy that resulted in conference legislation and the organization of the A. M. Conference for the state. This initial step led up to the final merging of his Conference with the Indiana-Michigan Conference of Mennonites.

Connected with these early initial movements among Mennonites in Indiana, the name of Jonas Troyer takes the historical setting of being a strong factor in the advancement which led up to the organization of one of the most important local conference bodies in the Mennonite Church of today.

Pre. Amos Herr

(B. 1816 — D. 1897)

Possibly few, if any, among Mennonite ministers of his time possessed to a greater degree the rare faculty for making friends wherever he went, than Pre. Amos Herr of Lancaster, Pennsylvania. It was his invariable rule to greet every one with a winsome smile and a hearty handshake. Even the children were not forgotten, but all whom

he met became objects of these special favors which he sought so much to bestow.

By this means—as well as by his eloquence, sound judgment, and zeal for the church he became able to establish a widely extended acquaintance among old and young. His visits were frequent beyond his home congregation and conference district and were everywhere appreciated.

Bishop B. F. Hamilton

(B. 1829 — D. 1898)

As his name indicates, he was not of Mennonite descent. His field of work embraced the congregations in central and southwestern Kansas. His home congregation was near Peabody. It was through his influence and work that the Church at Harper was organized. At the time of the destructive cyclone at this place in May 1892, Bro. Hamilton had gone there to hold communion with the members. The house where he had gone for the night was blown down but he escaped with others who found shelter in the cellar.

Pre. John S. Coffman

(B. 1848 — D. 1899)

Along certain lines of Church activity, John S. Coffman was a prominent and outstanding character. Whole chapters might be written in portrayal of the peculiar traits in life that he developed.

When the English supplement of Sixty-five hymns was compiled for "Psalms and Hymns & Sacred Songs," he was named a member of that committee. At a later time he also rendered valuable service on the committee that compiled "Hymns and Tunes," in 1890.

Late in the year 1878 he made an extended tour among congregations in the western states. At several places where he preached, strong appeals were made for him to locate. The decision was made to leave his work in Virginia and lend his talents to the rapidly growing publishing interests at Elkhart, Indiana.

Though for some years he did efficient work here as associate editor of "The Herald of Truth," it soon became evident that he was destined for another field. His ability and general fitness as an evangelist for the Church at large developed in a remarkable way. No sooner was his wonderful adaptibility to this work known than his services were in constant demand, and in the course of the remaining fifteen years of his life there were few places in the Church —east and west, north and south—where his voice was not heard. He traveled extensively as an evangelist, preaching

the Gospel in continued meetings of from ten days to three weeks (sometimes longer) at a place, and in which the Lord prospered the work with unparalleled success.

His work extended to no less than twenty states. In many of these places where congregations were weak in numbers and apparently doomed to extinction, great ingatherings from younger generations followed. In Canada the number of converts at one series of meetings is said to have been more than one hundred.

After seeing many hundreds of young people flocking to the standard of the Church, and where there was not a proper safeguard provided in the way of school environment, the vision of two great and coming issues confronted the closing years of his life. The one solemn conviction was that should the Mennonite Church not provide the proper school environment for its young people, it was doomed to in time become extinct. The deep and outstanding conviction possessed him that the young people of the Church need to be taught and be directly under the care of leaders who are not only examples but advocates of these doctrines themselves.

He lived to see Elkhart Institute founded and its early beginnings develop signs of coming prosperity, but since an early sickness came to end his career on earth, a universally mourning Church may be said to be not even today fully recovered from the great shock caused by his death. The end came July 22, 1899, at the age of fifty years, nine months, and six days.

Simultaneously with the hour for holding the funeral services at Elkhart, Indiana, where the body was also laid to rest, a large concourse of people assembled, with family connections at the Bank Church in Rockingham county, Virginia, where impressive memorial services were also held.

Pre. Peter Wadel

(B. 1827 — D. 1901)

Peter Wadel was born in Germany Feb. 14, 1827, and came to America in early childhood. He served as deacon a few years and was later ordained to the ministry.

He was one of the old line ministers who adhered entirely to the German language. In personal appearance he was impressive. His voice was deep and sepulchral, and his manner of address never failed to greatly impress the hearer. His bearing toward the younger ministers of his congregation was like that of a typical father, and all who had the pleasure of his acquaintance could not do otherwise than to love and venerate him as such.

Bishop Michael Horst
(B. 1824 — D. 1900)

He was a minister and bishop who gave long and ready service to the congregations in Washington county, Maryland. He was ordained as minister in 1859 and advanced to the office of bishop in 1868.

As a speaker he was both able and earnest, was courteous and brotherly in manner to his fellow ministers and deacons, and especially so was he toward ministers who visited among his congregations. His testimony on such occasions was hearty and earnest, and it was his custom to order sent by the visiting minister a message of greeting from his people at their home congregations.

Pre. Samuel Shank
(B. 1828 — D. 1901)

He was a minister known far and wide throughout the states and provinces where the Mennonite Church is located. He made frequent visits to congregations in Maryland, Pennsylvania, and Ohio. He was an able counsellor, and his judgment was much sought for, in and outside of his home district. He never failed in proving himself to be a staunch defender of the doctrines of the Mennonite Church before the Virginia Conference, in which body he for some time served as moderator. He made long and frequent preaching trips through the mountains of the two Virginias. He was ordained to the ministry at the close of the Civil War period, at which time his dwelling house and barn were burned.

In late years of his life he lost part of his right arm and hand. This seemed not to hinder him in preaching, as he readily used the stub arm in adding emphasis to his discourses. In 1890 he served as member on the compiling committee for the first issue of "Hymns and Tunes,"

Bishop J. P. Schmucker
(B. 1834 — D. 1903)

Jonathan P., son of Bishop Isaac Schmucker, was born May 18, 1824. He was ordained a deacon in 1873, a minister a few months later, and a bishop in 1878. He was one of the leading figures in the Indiana-Michigan A. M. Conference. When this conference was organized in 1888, at the Maple Grove or Hawpatch Church, he was elected its first moderator. His influence and usefulness was widely felt among the different congregations represented in this and other conferences. It is recorded as history that the

first Mennonite Sunday school Conference in the United States was held in his Conference district.

Pre. John K. Brubaker

(B. 1849 — D. 1903)

During his youthful days and early manhood it is said that he strayed far away from his people and the Mennonite Church. Finally he turned completely and came to the fold with all the sincerity and earnestness of a sinner saved by grace. He was later called to the ministry. In this capacity he soon gave evidence of marked ability as a speaker and in which he assailed every form of sin in a most vigorous manner. In time requests came from far and near for him to preach funeral sermons, in which he was accustomed to dwell in glowing words on the rewards of the righteous after death. When called to conduct the funeral of one who had died out of covenant with God the picture he drew of death under such conditions was most sad and sorrowful, as he frequently spoke of the impossibility of a minister preaching a dead man to heaven when dying in an unsaved condition. He himself died very unexpectedly in mid-life when making plans for a trip to Virginia. His death was a great loss to the Church at home and abroad, as he was known far and wide among most congregations of Mennonites.

Bishop Josiah Clemmer

(B. 1830 — D. 1905)

In 1860, at the age of thirty-three, he was ordained to the ministry at Franconia, Pennsylvania, and eight years later to the office of bishop. He was moderator of the Franconia Conference for twenty years. He was well versed in the Scriptures from childhood, having been taught to commit to memory many Scriptural gems by an aged invalid grandmother. He taught the scriptures logically and effectually, having definite points outlined in his mind which he presented in a very instructive manner in his sermons. He was especially zealous in visiting the sick and giving encouragement and counsel to the unfortunate and the suffering, wielding an effectual influence for God and the Church, at a time when she needed strong men during the trying time of the Civil War and its effects.

Bishop Martin Rutt

(B. 1841—D. 1905)

He was bishop and prominent leader of the Church in Lancaster county, Pennsylvania. He was ordained a

minister in 1871, and advanced to the bishopric in 1880. His manner of life was the kind that won for him many friends who especially held him in high esteem. In the management of affairs in his congregation, and in his conference he was considered a safe counsellor, was never hasty in the decision of matters that concerned the Church or of any of its members, and in this way he seldom failed in faithfully performing his duties as bishop.

Regardless of worldly affairs he sacrificed all for the common welfare of the Church and his fellowmen who came into personal contact with his own life, in the meantime cultivating the disposition to be loving, gentle, kind, and peaceable.

In personality he possessed the commanding power, that the act of rising in the pulpit and looking over an audience served as an inspiration to the people, and in a most remarkable way prepared them for the message he had to deliver. He was very conservative, yet aggressive; firm, yet kind. A few years before his death, at a critical period in the history of the Church, it was his voice, largely, that kept the Church from dividing. Though dead for twenty years, his voice still speaks.

Pre. Philip H. Parret

(B. 1842 — D. 1905)

He was born and reared in Rockingham county, Virginia, where he became of military age in the beginning of the Civil War. He was drafted into the army. He was in the Confederate ranks for over a year and in time was allowed to come home on furlough. While at home he applied for admission into the Mennonite Church by baptism. Instead of returning to camp he went as a refugee through the enemy's lines, and later reached the vicinity of Chambersburg, Pennsylvania. He was one of the few of the Virginia refugees who did not return to the home of his youth when the war ended. Having married and become permanently settled, he exercised Church fellowship with the congregation at Chambersburg. Later he was chosen and ordained to preach the Gospel as the first English speaking minister in that congregation.

Pre. George R. Schmitt

(B. 1833 — D. 1906)

George R. Schmitt was a native of Alsace, Germany, moving to Waterloo county, Ontario, with his brother John while yet in his teens. Their faith was the Lutheran, but George, after being employed as farm laborer by Bishop

Benjamin Eby, embraced the Mennonite faith. Later he engaged in farming and taught public school. When ordained as minister he had received the unanimous vote of the congregation. His public utterances were unique—once to hear him meant to remember him. His clear ringing tones, with "silver-tongue" effect could readily be heard by overflow audiences which frequently greeted his public ministry. His services were in demand not only in the church of his choice, but he occasionally filled pulpits in the Old Amish and Lutheran churches. During the Civil War, he with Pre. David Sherk made a ministerial tour through Pennsylvania and Virginia, preaching in most of the congregations then established. Later he made a similar tour thru the Central States accompanied by Pre. Moses Bauman. As a result of these visits he opened up an interesting correspondence with a number of church leaders of the various states. At the age of 73, apparently "his eye was not dim, nor his natural force abated." His last service for others was a visit to Pre. Sherk who was then in his last illness. Upon bidding goodbye he remarked "Ich kenn noch erst geh" (I may go yet before you). And so it proved. The following week on his way home from Baden, he met with a fatal accident.

Bishop John Smith

(B. 1843 — D. 1906)

He long served as shepherd over the large congregations in Woodford county, Illinois, and elsewhere in the state. He was one of the bishops recognized by the Western A. M. Conference at the time of its organization in 1884, and his voice was always listened to with great esteem when heard in congregation and Conference.

Missionary Jacob Burkhard

(B. 1873 — D. 1906)

He was a native of Stephenson county, Illinois, but was reared to manhood with the Roseland congregation in Nebraska. He maintained a high standard of Christian piety, and made great personal sacrifice for the Lord and the Church. With such a disposition he was readily marked as a most promising missionary for the foreign field. He, with his devoted companion, along with others, reached Dhamtari, India, in the autumn of 1900. After a busy life of six years, in which much of his time was given to training the natives of that far-off land to repeat Scritpure verses, and to learn to sing Christian hymns, he became the first of our American Mennonite missionaries to cross from earth into the great beyond, death having resulted from the effects of a car-

buncle, Sept. 29, 1906. Through God's leading, a sorrowing widow and three fatherless children were left to continue missionary work where he laid it down. A memorial hymn, "Under the Mango Tree," has been composed to designate the spot where his remains lie at rest. This hymn is being sung in America and suggests many thoughts of tenderness and sympathy for the bereaved, both at home and abroad.

Pre. Henry Englemoyer

(B. 1859 — D. 1908)

He was a valiant young minister well known at home and not easily forgotten by those who formed his acquaintance abroad. His life of usefulness was cut short by the hand of death when it seemed his work in the ministry was but fairly begun. According to his own account, the period of his youth and early manhood, was like that of the apostle Paul, because of consenting to things that were contrary to the Word of God and the teaching of the Church. These earlier acts of his life were the cause for profound regret and became the theme of many of his sermons, and his testimony for Christ he always gave in strong and most feeling language. In his early death there came great loss to his congregation and Conference.

Pre. Jacob R. Hershey

(B. 1817 — D. 1910)

He was one of the prominent and very active ministers in the congregation of the Hershey Church near Kinzers, Pennsylvania. His life, like that of many others of the Hershey name, was one of great endeavor, in which he was a man who was always wide awake for the Master's cause and the prosperity and Christian welfare of the Church. He was ordained as a minister in 1856 and his activities in the ministry covered much of the period of the last quarter of the nineteenth century.

Bishop John K. Yoder

(B. 1824 — D. 1910)

As an influential and successful man he served the Amish Mennonites as bishop in Wayne county Ohio. He was ordained to the ministry in 1850 and advanced to the office of bishop in 1859. He was recognized as one showing great ability as a disciplinarian and organizer in his own church and in congregations elsewhere. For many years his services were much in demand by his co-workers for assistance in settling difficulties and misunderstandings

among brethren. The great work of his life was the capable leadership that he exercised in the establishing of new congregations, and for shaping and directing the general government of the Church in his own as well as in adjoining states.

Bishop Isaac Eby
(B. 1834 — D. 1910)

He was long considered as one of the patriarch Fathers of the Lancaster Conference. In point of age he was the senior to Jacob N. Brubacher, but not in the order of ordination. He traveled extensively and his acquaintanceship was widely extended through the churches. He had calls to assist in straightening out difficulties and misunderstandings among brethren at home and in other states. These occasions became to him so common-place that he became accustomed to refer to them as, "church fights" not that he meant to speak lightly or reproachfully of the Church as a body, but rather for showing how much out of place brethren may become at such times. He was given much to prayer and consecration to God and the Church, and this was no doubt the secret to the genial deportment he always bore toward his friends.

Pre. Menno S. Steiner
(B. 1866 — D. 1911)

In early manhood he was called to the ministry, in which position he showed marked ability and prospects were most promising with him for a life of great usefulness to the Church. He traveled extensively, which gave opportunity to visit and to preach in many of the congregations where Mennonites are located.

After the merging of the two main mission boards of the Church into one body known as "Mennonite Board of Missions and Charities," in 1906, he became the first president of the new organization, which position he held until death. He was actively connected with the movement that brought into effect the merging of the publishing interests of the Church into one organization under the Mennonite Publishing House. He was the author of several valuable books, "Pitfalls and Safeguards," and "Biography of John S. Coffman."

Bishop David Plank
(B. 1833 — D. 1912)

Perhaps there was no other bishop and minister of the Gospel among people of the Mennonite faith who possessed

to a greater degree the rare gift for engrafting the warm and genial nature of his personality upon the affections of his people, than did David Plank of Bellefontaine, Ohio. He was an earnest advocate for the introduction of Sunday school work among his people, and to his name is linked the honor for establishing the first Sunday school for Mennonites in the state of Ohio. As a public speaker he was most precise in the use of language, and often used very apt and fitting illustrations when addressing an audience. When responding in his turn for giving account of his home congregation before the Mennonite General Conference of Nov. 13, 1902 held at Elida, Ohio, he remarked that some of his people were leaning dangerously in the direction of a "Sugar-coated, modernized, legalized and Americanized idolatry." Long may the memory of David Plank—broad minded, broad shouldered, yet low in statue—survive in the annals of the Mennonite Church in America.

Bishop Jacob N. Brubacher

(B. 1838 — D. 1913)

For a long period of usefulness to the Church as a minister, and later as bishop, the name of Jacob N. Brubacher became linked with the Lancaster Conference as a man who was always prompt and deliberate in his decisions when dealing with difficult and trying cases. His counsel and advice could always be depended on during the long period in which he was recognized as the senior bishop and official head of the Lancaster Conference.

He was by nature pleasant and congenial toward all with whom he met at home or abroad. Many visiting ministers from other conferences to his home congregations, can testify to the generous and courteous treatment they received from his hand.

During the earlier years of his life, as a minister he was an ardent supporter of the Sunday School cause, and in many helpful ways contributed to the welfare and spiritual growth of the congregations where he served. His occasional visits to Virginia at periods of great responsibility have been seasons in which his name and work have been held in grateful remembrance.

Pre. A. D. Martin

(B. 1878 — D. 1913)

He grew up to manhood as a student and school teacher near Greencastle, Pennsylvania. In later years he located at Scottdale, Pennsylvania, where he was called to

the ministry and became identified with the Gospel Witness Company, at that place in 1905. When the Mennonite Publishing House was organized there in 1908 he became its first Secretary-Treasurer. It was largely through his influence and work that the book publishing interest of the Church became established at Scottdale in connection with Mennonite Publishing House. In the midst of a busy life he was seized with an incurable malady that brought on an untimely death. At the time of his death he lived near Greencastle.

Bishop Joseph Schlegel
(B. 1837 — D. 1913)

Joseph Schlegel of Milford Nebraska was one of the Amish Mennonite bishops recognized by the Western A. M. Conference at the time of its organization in 1884. He was born near Mulhausen, Alsace, Nov. 11, 1837, ordained to the ministry at Wayland, Iowa, in 1867, ordained a bishop the following year, and in 1879 he moved to Milford, Nebraska. He had the large field assigned to him, embracing the states of Nebraska, Colorado, and Oregon. This work required much traveling and visitation work away from home.

Bishop David Hilty
(B. 1845 — D. 1914)

He was a native of Bluffton, Ohio, and in 1894 was placed in charge of the Mennonite congregation at West Liberty. Still later he located at Nampa, Idaho, where he became bishop of the congregation at that place at Antioch Church in about 1901.

His identity with the Pacific Coast Conference gave life and impetus to that distant and growing field in the far west. His death in 1914 created a vacancy in the congregation at Nampa that has as yet not been filled by another.

Bishop Andrew Mack
(B. 1836 — D. 1917)

He was a most fervent and earnest speaker in public as well as a pleasant and agreeable conversationalist. For a number of years he was the senior bishop in the Franconia Conference, and over which he presided for some time as moderator. He manifested great concern for the prosperity of the Church in his home district, as well as for the body at large.

The master stroke of his life appeared to have been made for the Church at large, when addressing the Pre-

liminary Meeting on Nov. 11, 1897 at the Pike Church near Elida, Ohio. It was at this meeting that the great question was to be decided as to whether or not there should be a General Conference. Because he there gave information as to what was the real attitude of the Pennsylvania brotherhood on the question, the full strength of the vote fell in favor of a General Conference.

Pre. Christian Allebaugh

(B. 1841 — D. 1917)

He was a carriage maker by occupation, at Kulpsville, Pennsylvania, where vehicles were made for a pattern and style suitable and consistent for Mennonites to drive to Church in. He was gifted with a wonderful flow of language which was invariably in German. As a most interesting and edifying conversationalist he had few equals, and it was a source of comfort and religious profit to visit him or bear him company during a journey. In every walk in life he maintained the attitude of a plain man, and no one who has had the pleasure of meeting him can never forget his pleasing personality. He took a keen interest in the welfare of the Church, and his life and labors were directed to that end.

Bishop Henry B. Rosenberger

(B. 1844 — D. 1868)

He was bishop for the Blooming Glen, Line Lexington and other congregations of the Franconia district in eastern Pennsylvania, a talented and forceful speaker. He was a man of studious habits and was given to earnest reading and hence much diligent research for truth and its application to the ways of righteousness. He was given to hospitality in the true sense, for the doors of his home were ever open as a shelter for visiting ministers to his district, and it appeared to him to be more as a gracious privilege rather than as a duty, to convey visitors from place among his people. Ordained minister, Oct. 27, 1885; bishop, Nov. 25, 1895.

Pre. Daniel F. Driver

(B. 1836 — D. 1920)

Daniel F. Driver of Versailles, Missouri, was one of those individuals who in early life developed the faculty of leadership in many of the activities of the Church. He grew up to manhood, married and in part reared a family in Rockingham county, Virginia, but in 1870 located permanently with his family in Missouri, where soon after he was ordained to the ministry. It was here that his greatest

activity for the Church began, when he along with others took a leading hand in the organization of the Missouri-Iowa and Kansas Conference. In travelling east and west among the churches, he frequently visited his many friends and kindred in Virginia. His last visit to this section, was when General Conference was held at Assembly Park, near Harrisonburg, August, 1919.

Pre. Jacob C. Moyer

(B. 1839 — D. 1921)

He was ordained to the Ministry in July, 1881. He regarded his call and responsibility as a minister with great seriousness. His manner and purpose was to keep telling of the Savior's love and the great importance of living the Christian life. In humility, separation, and Christian love he was an example to all, and to every one he gave evidence of a strong and shining faith. He died in his eighty third year full of days and good works.

Deacon George L. Bender

(B. 1867 — D. 1921)

The long list would seem incomplete without mention of George Lewis Bender of Elkhart, Indiana. After following the occupation of school teacher for a number of years in three different states, he became prominently connected with the work of direct service for the Mennonite Church, serving for some years in the Mennonite Publishing Company at Elkhart, Indiana. In 1890 he was chosen to be treasurer of the Mennonite Evangelizing and Benevolent Board of America, since chartered as Mennonite Board of Missions and Charities; a position he faithfully and efficiently filled for more than thirty years. His pronounced and positive personality became an important factor in the work of the Board. His very life seemed devoted to its common interests. It was largely through his efforts as agent and counsellor for the Board that the present Administration Building at Elkhart was planned and erected as a home for the Board. In 1907 he was ordained to the office of deacon for the Prairie Street congregation in Elkhart. He died at Elkhart January 17, 1921.

Missionary Mahlon C. Lapp

(B. 1872 — D. 1923)

Mahlon C. Lapp was born in Line Lexington, Pennsylvania in the year 1872 and died at the Presidency General Hospital, Calcutta, India, on May 30, 1923.

Years ago his family became resident near Roseland,

Nebraska, and it was here that Mahlon grew up with several other brothers of missionary calibre, each of whom, with himself were called to fill prominent stations in the Church. He with his companion were appointed as missionaries to India. Before their departure, he was ordained a bishop by officials of his conference and home congregation. Twenty-two years of his life were given to the Lord's cause in India. In this responsible field of service he filled the place of farmer, doctor, builder, and minister, and thus became "all things to all men, that he might by all means save some." He was cheerful and winsome in disposition, a quality of character that eminently fitted him for missionary work in the great field where he served. Few, if any of the other missionaries now living and serving in this field, have given as much time to the mission work of the Church as have Mahlon C. and Sarah Lapp.

His body was brought from Calcutta, where he died, to Dhamtari, where the funeral was held in the Mango orchard in the presence of some of the missionaries and about eight hundred Indian Christians, along with others who were Hindus and Mohammedans.

Pre. J. D. Charles

(B. 1878 — D. 1923)

His life service for the Mennonite Church, was peculiar in the fact that he filled the double position of teacher and preacher.

As a writer, his energies were used in the manner that brought him in touch with the entire Church in America wherever its periodicals have been read. His productions on "The Fallacies of Evolution," "The World's Religions," and "The Eternal Verities," the last appearing in the Christian Monitor since his death, are masterpieces of Mennonite literature of our modern days.

Having for many years been teacher in the scientific department of Hesston College, his untimely death can be said to be one of the greatest losses the Mennonite Church has sustained since the death of John S. Coffman.

Bishop David Burkholder

(B. 1835 — D. 1923)

David Burkholder of Nappanee, Indiana, was a prominent leader in the Church of his adopted state and conference. He gave long service as a minister, but it was not until the latter years of his life that he was ordained a bishop. His native language was German, but in time he gained sufficient command of English that he became a

forceful speaker as well as a strong writer in that language. His articles to the Church papers often proved to be masterly efforts, especially when writing on doctrinal subjects. During the closing years of his life he wrote several historical articles for the Mennonite Family Almanac on customs and ways of people in the early days, contributions which were widely read and appreciated. He occasionally travelled to Virginia to visit the home of his ancestors, and to preach the Gospel to many friends and acquaintances there.

Bishop Sebastian Gerig

(B. 1838 — D. 1924)

For many years Bro. Gerig served as bishop and leader in the congregations of the state of Iowa. It was at the time of the Conference held with his home congregation at Sugar Creek in Henry county in 1884 that he received the appointment to take oversight of the congregations in Henry, Washington, Johnson, and other counties of the state. He was recognized as a prominent leader and counsellor in Church affairs. For thirty years or more he filled this position with courage and fidelity and refused to lay his armor down until the weight of years required that he relinquish the burden and allow it to fall on younger shoulders.

He died April 3, 1924, in a good old age, that was full of years of service for the Church of his choice, and devotion to God and His Word. Like a patriarch of the long past, he was gathered to his people.

Bishop Jacob Nussbaum

(B. 1841 — D. 1924)

Jacob Nussbaum, Orrville, Ohio, was ordained in the Sonnenburg, (Swiss Mennonite) congregation, on Dec. 10, 1882, to the office of bishop, having been called to the ministry just three years before. He was of a kind disposition and was loved and respected by all who knew him. He found much joy and comfort in reading the Bible. He devoted much time and attention to the common welfare of the Church to which he gave forty-two years as bishop. Death came to him very suddenly at his home on July 30, 1924. He was universally honored and respected by the Mennonite Church at large for the faithful and fatherly care he bestowed upon his congregation.

Bishop Abram Metzler
(B. 1862 — D. 1924)

He was for many years one of the faithful and active bishops of the Martinsburg district. At the time of his death he was the elect moderator of the Southwestern Pennsylvania Conference, and for many years he rendered effective service to the Church at large as one of its most untiring evangelists. In adressing an audience during such meetings he invariably spoke with peculiar fervency and earnestness. Ever since its organization he served as treasurer of the Mennonite Publication Board. One of the greatest efforts of his life as a speaker was perhaps the sermon he delivered at the opening of the Mennonite General Conference held at Archbold, Ohio, in 1915. He continued active in the evangelistic field until shortly before his death.

Bishop Daniel N. Lehman
(1852—1925)

Himself a minister, he was the son of a minister, and father of a minister, active in the service of his Master, devoted to the best and highest interests of his church. He was ordained in the Millersville Mennonite Church in 1898, advanced to the bishopric in 1921, and while his voice was heard in many places outside of his district, his life labors were spent in building up the cause in his own congregation and conference district. His body was laid to rest in the cemetery beside the church, amid the tears of his relatives and friends; his spirit went home to the great God who gave it, while the influence of his life is still speaking loudly to loved ones left behind.

CHAPTER XXVIII

FOREIGN MISSIONARIES IN 1925

Missionaries in India

Name	Place	Arrived
M. C. Lehman	Sundarganj	1906
Lydia Lehman	Sundarganj	1906
E. E. Miller	Sundarganj	1921
Ruth Miller	Sundarganj	1921
C. D. Esch	Shantipur	1910
Mina Esch	Shantipur	1910
Mary A. Wenger		
A. C. Brunk	Balodgahan	1902
Eva Brunk	Balodgahan	1902
Anna Stalter	Balodgahan	1905
Mary M. Good	Balodgahan	1920
G. D. Troyer	Medical Station	1923
Kathryn Troyer	Medical Station	1923
P. A. Friesen	Sankra	1907
Florence Friesen	Sankra	1916
G. J. Lapp	Ghatula	1905
Fannie Lapp	Ghatula	1913
R. R. Smucker	Mahodi	1920
Alma Smucker	Mahodi	1920
Joseph Graber	New missionaries	1925
Minnie Graber	New missionaries	1925
Minnie Kanagy	New missionaries	1925
Ada Hartzler	New missionaries	1925
Sarah Lapp	Home on furlough	1901
J. N. Kaufman	Home on furlough	1905
Elsie Kaufman	Home on furlough	1908

India Missionaries' Children

Name	Place of Birth	Date
Russel Kaufman	Naini Tal, India	Apr. 8 1910
Paul Kaufman	Dhamtari, India	Oct. 3 1913
Kathryn Ruth Kaufman	Naini Tal, India	May 22 1922
David Esch	Igatpuri, India	May 21 1911
Sarah Esch	Dhamtari, India	Nov. 8 1912
Mary Ellen Esch	Dhamtari, India	Nov. 24 1915
Nellie May Esch	Newton, Kans., U. S. A.	Aug. 28 1918
Barbara Alice Esch	Dhamtari, India	Mar. 8 1921
Thelma Marie Miller	Dhamtari, India	July 5 1923

Byron Nortell Troyer	Cicero, Ill., U. S. A.	July	8	1918
Dana Orion Troyer	Chicago, Ill., U. S. A.	July	12	1920
Mary Annabelle Troyer	Chicago, Ill., U. S. A.	Dec.	14	1921
Willie Friesen	Darjeeling, India	May	8	1913
John Friesen	Sankra, India	Nov.	30	1915
Edward Friesen	Sankra, India	Oct.	10	1919
Paul Arthur Friesen	Bethel, Kans., U. S. A	Sept.	10	1923
Grace Elizabeth Friesen	Dhamtari, India	Nov.	28	1924
Lois Lapp	Igatpuri, India	Oct.	26	1907
Harriet Lapp	Calcutta, India	Mar.	31	1915
Ernest Edward Smucker	Goshen, Ind., U. S. A.	June	3	1919
Arthur Allen Smucker	Dhamtari, India	Nov.	27	1923
Peter Friesen	Mt. Lake, Minn., U. S.	Aug.	25	1902
Ida Friesen	Igatpuri, India	Sept.	8	1908
Irene Friesen	Bilaspur, India	Jan.	23	1910
Carolyn Lehman	Dhamtari, India	Nov.	24	1912
Waldo Lehman	Dhamtari, India	Oct.	3	1916

Missionaries in South America

T. K. Hershey	Pehuajo, Argentina, S. A.	1917
Mae Hershey	Pehuajo, Argentina, S. A.	1917
D. P. Lantz	Pehuajo, Argentina, S. A.	1921
Lillie Lantz	Pehuajo, Argentina, S. A.	1921
Vera Hallman	Trenque Lauquen, Argentina	1923
Salena Gamber	Trenque Lauquen, Argentina	1923
J. W. Shank	Trenque Lauquen, Argentina	1917
Emma H. Shank	Trenque Lauquen, Argentina	1917
Albano Luayza	Santa Rosa, Argentina, S. A.	1921
Querubina Luayza	Santa Rosa, Argentina, S. A.	1921
William G. Lauver	Carlos Casares, Argentina	1921
Florence D. Lauver	Carlos Casares, Argentina	1921
Amos Swartzendruber	Pehuajo, Argentina, S. A.	1924
Edna Swartzendruber	Pehuajo, Argentina, S. A.	1924
J. L. Rutt	Carlos Casares, Argentina	1925
Mary Rutt	Carlos Casares, Argentina	1925
Nelson Litwiller	New missionaries	1925
Ada Litwiller	New missionaries	1925

S. A. Missionaries' Children

Beatrice Hershey	Gap, Pa., U. S. A.	1906
Lester Hershey	Youngstown, O., U. S. A.	1912
Elsie Shank	La Junta, Colo., U. S. A.	1911
Robert Shank	La Junta, Colo., U. S. A.	1914
Paul Shank	Trenque Lauquen, Argentina	1921
Lois Lauver	Trenque Lauquen, Argentina	1921
Paul Lauver	Carlos Casares, Argentina	1923
Doris Swartzendruber	Petersburg, Ont., Canada	1922
——— Litwiller	Sept. 10	1921
——— Litwiller		

SUBJECT INDEX

Albigenses 7
Allebach, Christian 176
Allgyer, S. E. 130
Amish Mennonites, The 63, 65, 125
Anabaptists 7, 13
Articles of Faith 15
Armistice, The 99

Barge, Enos 148
Bartolet, Henry 108
Beachy, C. M. 149
Beachy, Jonas 154
Bender, D. H. 98, 130
Bender, Geo. L. 31. 177
Benner, Rhine W. 99
Bixler, J. K. 130
Blaurock, George 7
Blauch, Jacob 160
Blosser, Abraham 112
Blosser, John 31, 130
Blosser, Jacob 147
Blosser, Martin 150
Blosser, Noah 110
Brenneman, Daniel 23, 64
Brenneman, Henry 147
Brenneman, John M. 23, 165
Brubacher, Jacob N. 174
Brubaker, John K. 169
Brunk, Adeline V. 149
Brunk, Geo. R. 130
Brunk, J. D. 34
Brunk, J. F. 54
Buchwalter, I. J. 130
Buckwalter, Anna M. 150
Burkhard, Jacob 171
Burkholder, Caleb W. 147
Burkholder, David 178
Burkholder, Martin 122,161
Burkholder, Oscar 130
Burkholder, Peter 109, 159

Central Illinois Conference of Mennonites 64
Charles, J. D. 36, 178
Christian Fundamentals 36
Church Activities 23
Church & Sunday School Hymnal 113
Church of God in Christ, Mennonite 64
Clemmer, A. G. 98
Clemmer, Josiah 169
Coffman, John S. 23, 31, 54, 110, 166
Coffman, Samuel 164
Coffman, S. F. 34, 130
Conscription 87, 90
Defenceless Mennonites 64
Dhamtari, India, Mission Founded 24
Dock, Christopher 104
Dress Committee 34
Driver, Daniel F. 176
Driver, Daniel W. 154
Driver, Joseph N. 163
Driver, Lewis 148
Durr, John N. 126, 130

Early Efforts to Educate Children 26

Early Mennonite Settlements 42, 44, 53, 75
Eastern Mennonite School 29, 145
Eby, Benjamin 108, 160
Eby, Isaac 173
Eby, Peter 158
Elkhart Institute 28
Englemoyer, Henry 172
Ephrata 105
Family Almanac 112
First Mennonite Deacon in America 47
First Mennonite Minister in America 28, 47
First Organized Mennonite Church 7
First Paper Mill in America 28

Frey, E. L. 98, 130
Funck, Heinrich 105, 158
Funk, Jacob 48
Funk, John F. 23, 32, 130
Funk, John F. & Bro. 48, 108, 112
Funk, Joseph 108, 110

Garber, Ethan 153
Garber, Jacob 150
Geil, John (Bishop) 163
Geil, John (Pre.) 162
General Conference Mennonites 63
General Sunday School Committee 30
Gerig, Sebastian 179
Germantown Settlement 9, 47
Gingerich, Simon 130
Goldschmidt, Joseph 162
Good, D. W. 153
Good, I. B. 98
Goshen College 29, 145
Gospel Herald 114
Gospel Witness 113
Grebel, Conrad 7
Groves, Etta W. 151

Habecker, J. C. 98
Hallman, Eli S. 33, 113
Hamilton, B. F. 166
Harmonia Sacra 110
Hartzler, John M. 155
Hartzler. J. S. 98, 99, 130
Hartzler, L. L. 155
Hauck, D. F. 152
Hartman, Emanuel 126
Hartman, Regina 77
Heatwole, David 78
Heatwole, L. J. 99
Herald of Truth 112
Herr, Amos 165
Herr, John 63
Hershey, Elmer H. 152
Hershey, Jacob 158
Hershey, Jacob R. 172
Hesston College and Bible School 29, 145
Hilty, David 175
Historical Committee 31
Holdeman, John 64
Hooley, John 77
Horsch, John 32, 36
Horst, Michael 168
Hostetler, C. K. 54
Hostetler, Jacob 74

Indians 71

Johns, D. J. 126, 130

Kauffman, Daniel 126, 130
Kauffman, Martin, 106
Kauffman, Michael 75
Kauffman, Paul 154
Kenagy, Jacob 164
Kolb, Dielman 105, 157
Kratz, Clayton F. 154
Kratz, Valentine 160
Kunders, Dennis 47

Landes, Hans 9
Lapp, Mahlon C. 177
Lapp, Samuel G. 152
Layman, Isa V. 152
Lehman, Daniel 158
Lehman, Daniel N. 180
Lichti, D. D. 153
Libby Prison 88
Losses Sustained 60
Loucks, Aaron 91, 98, 130
Luther, Martin 14

Mack, Andrew 128, 175
Maisel, Otto 50
Manz, Felix 7
Martin, A. D. 31, 174
Martyr's Mirror 104, 112
Mennonite Belevolent and Evangelizing Board 23
Benevolent Institutions 144
Board of Education 26, 28, 35
Board of Missions and Charities 23
Book & Tract Society 30
Books and Periodicals 54, 104, 109, 129
Brethren in Christ 64
Conferences 10, 22
Confession of Faith 15, 17, 109
General Conference 20, 93, 101, 122, 125
Publication Board 29
Publishing Company 110
Publishing House 29, 31
Sunday School Committee 33
Tree, The 55
Music Committee 33
Relief Commission 100
Mennonites and Modernism 35
In Canada 83
In Mexican War 84
In Revolutionary War 80
In War of 1812 85
In the Civil War 87
In the Great World War 90
Of Former Generations 42, 115
On Military Service 93, 101
Mennonitische Rundschau 109
Metzler, Abram 130, 180
Miller, D. D. 33, 98, 130
Miller, N. E. 130
Miller, S. H. 99
Miller, Stephen 148
Moyer, Arthur T. 155
Moyer, Jacob 161
Moyer, Jacob C. 177
Mumaw, Levi 100

Nice, Henry 163
Novatians 7
Nussbaum 179

Oberholtzer, J. H. 63

Origin of the Name Mennonite 8, 13
Our Position on Peace 101
Outline of Mennonite Literature 104

Page, W. B. 24
Parret, Philip H. 170
Paulicans 7
Penn, William 53, 70
Persecutions 9, 50, 80, 88, 90, 99
Persistent Colonization Movements 56
Petitions to Government 81, 92, 103
Philips, Dietrich 107, 127
Philips, Obbe 7, 13
Plank, David 173
Plockhoy, Cornelisz 44
Prominent Leaders 157

Quakers and Mennonites 43, 53, 71, 80

Rankins, John 155
Reformed Mennonites 63
Ressler, J. A. 24, 130
Rhodes, John 75
Rittenhuysen, Wilhelm 28, 47, 157
Rose, Daniel 155
Rosenberger, Henry 176
Ruebush Kieffer Co. 113
Russian Mennonites 9, 65, 123

Sachse, Julius F. 45
Sauer, Christopher 104
Schisms 60, 63
Schlegel, Joseph 175
Schmucker, Isaac 163
Schmucker, J. P. 33, 168
Schmidtt, George R. 170
Shank, Samuel 168
Shenandoah Valley 75, 87
Shoemaker, J. S. 33, 113, 130
Simons, Menno 7, 13, 69
Shetler, S. G. 130
Slabach, John 151
Smith, J. B. 34, 106
Smith, John 17
Spanish American War 85
Stauffer Mennonites 63
Stauffer, Noah 33
Stauffer, N. B. 130
Steman, Henry 161
Stemen, Samuel 149
Stevanus, W. S. 151
Suter, Emanuel 110
Swiss Brethren 7, 9

Thurman, Colo., Storm 156
Tragical Events 146
Troyer, Jonas 165
Two Kingdoms 67

Van Bracht, Theilman J. 18, 26

Wadel, Peter 167
Waldenses 7, 13
Weaver, John W. 31, 111 153
Weideman, Nora 163
Weland, Magdalena 78
Wenger, A. D. 31
Wenger, Jos. W. 150
Wenger, John M. 151
Where American Mennonites are Located 56, 65
Wisler, Jacob 64
Wisler Mennonites 64

Yoder, C. Z. 22, 34
Yoder, D. A. 130
Yoder, John K. 172
Yoder, S. C. 130
Y. P. Topics Committee 34

Zigler, Andrew 48
Zook, Shem 162